UNIV. OF CALIFORNIA

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for May, 1917

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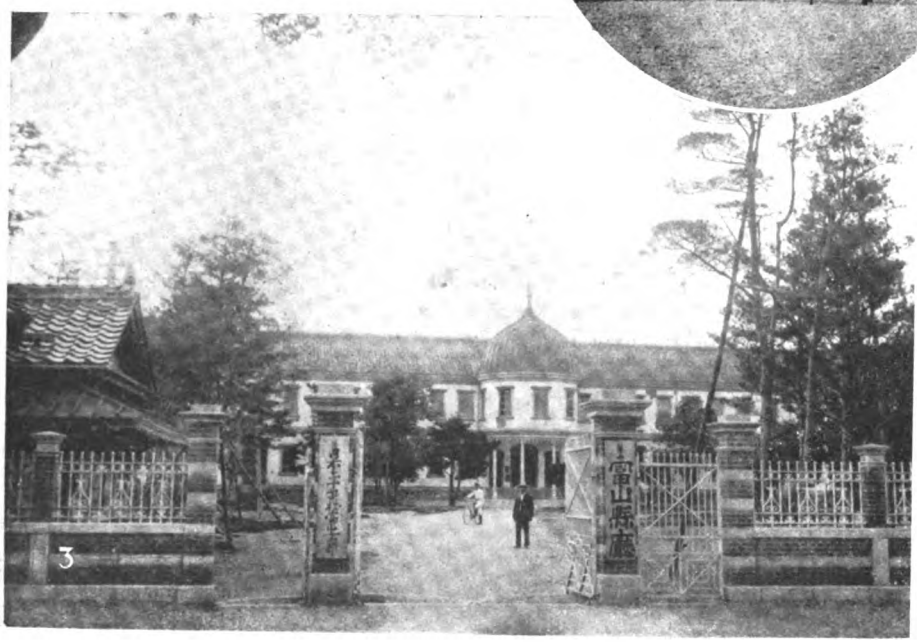

1. TOYAMA PREFECTURAL HALL 2. AQUARIUM AT UWOTSU
3. PREFECTURAL OFFICE, TOYAMA

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THE JAPAN MAGAZINE

VOLUME EIGHT MAY, 1917 NUMBER ONE

TWO ETCHU WONDERS

By Y. YAMAOKA

JAPAN is regarded as a country with her back to Asia and facing the Pacific. The people speak of these two positions as the back and the front of Japan respectively. On the back side of Japan, toward the middle, there is the peninsula of Noto, near which is the province of Etchu, whose chief city is Toyama, renowned for its patent medicine makers. Until recent years, with improvement in communications, this part of the empire was not easy of access, especially to foreigners; now there is no difficulty of travel there.

The province of Etchu has long been noted for two remarkable phenomena, which appear in the bay of Toyama in April and June each year. One is the *shinkiro*, or mirage, and the other is swarms of lightning-cuttlefish that are to be seen. These latter are a species of cuttlefish that shine like glow-worms. Many people go to Toyama to witness these sights in season. To accomplish this one takes a ticket by the Kobe-Himeji railway and soon reaches Toyama. Proceeding from Tokyo one passes through the 26 tunnels penetrating the

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Usui pass and arrives at Toyama after a journey of thirteen hours. The inns are not pretentious but are comfortable.

Toyama is a quiet city of some 65,000 inhabitants, situated on the river Jinzu. From the city are afforded fine views, more than 72 peaks rising toward the north, comprising the Japanese Alps. In ancient times the environs were known as Momiji-ga-hara, or the plain of maples, on account of the glowing autumn colours when the maple leaves began to redden. But when Sassa Narimasa, a powerful ally of Oda Nobunaga, built his castle at Toyama, he had all the maples cut down to make a site for his new city. Afterwards this hero was defeated by Hideyoshi and Toyama was given to Mayeda Toshiiye, who had greatly aided Hideyoshi in his wars. Sassa Narimasa was a man of luxurious and extravagant habits; he had as many as thirty beauties in his harem, the favourite being known as Sayuri, or lily. This lady became a cause of jealousy among all the other wives and they conspired for her undoing, slandering her to her lord. They whispered that she had an intrigue with one of their lord's vassals, the handsome Okajima Kinichiro; and the master was so angry on hearing this, that he had his fair lady hanged from an *enoki* tree. In after times the ghost of the unfortunate lady used to appear about the tree in the form of blue fire. This tree still stands on the banks of the Jinzu to tell of the lust and cruelty of bygone days.

Toyama, as the center of the patent medicine trade, has been already treated in the pages of the JAPAN MAGAZINE, and need not be again referred to now. The prefectural office of the city stands in the center, surrounded by the remaining walls of the old castle. In the same vicinity is the provincial assemby hall, the elaborateness of its architecture being due to the fact that it was originally built as a temporary palace to receive the Imperial Crown Prince when he visited the city. West of Toyama about a mile rises a small hill known as Kureha, which may be reached by electric car. The situation is very picturesque, with plenty of plum and cherry blossoms in season, which is usually in April and May.

To get the best view of the lightning cuttlefish one goes to the village of Namerikawa, about three miles west of Toyama. This fish, locally known as *hotaru-ika*, is not, of course, a peculiarly Japanese product, but Toyama in Japan is one of the best places in the world to see it. The fish is rather tiny; and when it meets with anything objectionable it

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emits a wonderful degree of phosphorescence. Every year from April to May the coasts of Toyama swarm with this little creature and excited fishermen go out with special nets to obtain a harvest. Naturally when netted the fish emit most light, being greatly alarmed, the nets sparkling like wires electrically charged. The people regard the sight as most wonderful and rush to see it in almost uncontrollable excitement. Pleasure boats are fitted out for such occasions and there is no difficulty in making the venture pay, as guests are always in plenty. It is a favourite courtesy to invite a friend to an evening's entertainment witnessing the sparkling cuttlefish.

The phenomenon has been studied scientifically by Professor Ishikawa of the Tokyo Imperial University; and the town has a school for the study of marine products.

The Shinkiro, or mirage, is also best seen from the village of Namerikawa or the town of Uwozu some five miles eastward of Toyama. From April to June the wonderful mirage is at its best. It appears at first like a faint mist on the horizon, and then dissolves in forests, castles, palaces, bridges and marching troops and horsemen, spread out like a panorama, visible from any point along the shore. This year the mirage was seen in February, which was very unusual, the sight being specially fine at the village of Fushiki some seven miles west of Toyama city.

In ancient times the mirage was supposed to be the dreams of a monster clam, or a reflection of the dragon's palace at the bottom of the sea. If one takes rooms at the *Tokyoro* or the *Fujimotoro* inns at Uwozu one can witness the mirage comfortably. The town has a public acquarium always open to view.

West of Toyama lies another town called Takaoka, a distance of about five miles, the number of inhabitants being some 40,000. This town is noted for its copper and lacquer industries. It is also noted as the birth place of Dr. Jokichi Takamine, the great Japanese chemist who discovered *takadiastase* and a new source of *andrenalin*. Two miles still further west is the town of Fushiki whence there is steam navigation to Vladivostock.

The whole seacoast along here is exceedingly picturesque, affording matchless scenery. At Yabuta village was born Mr. Asano, president of the Toyo Kisen Kaisha. Tachiyama, the champion wrestler of Japan, is a Toyama man. An

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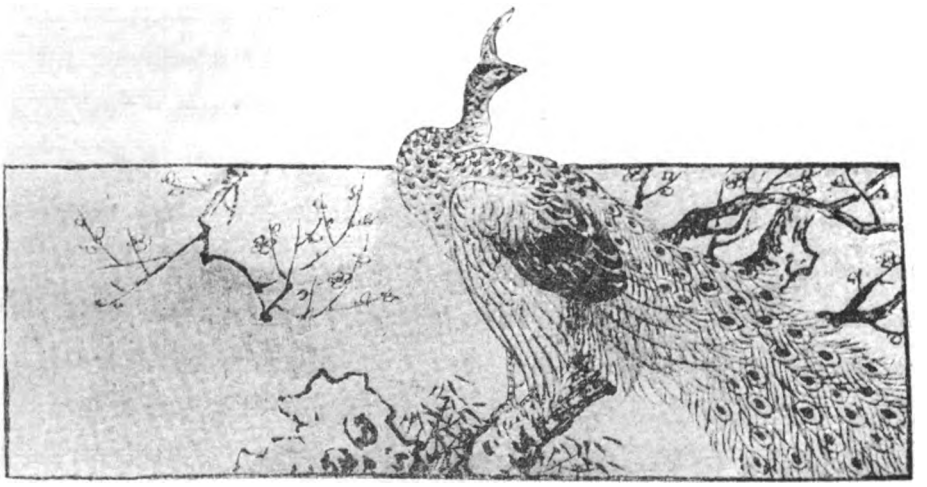
interesting place to visit is Tairamaru where giant pillars are to be seen, about seventy feet high. The spot is rather out of the way but grand to behold. Six miles from Uwozu the Aihon bridge spans the river Kurobe, and is one of the three largest bridges in Japan. A mine near the head of the Kurobe river produces the best molybdenite, used in casting big guns.



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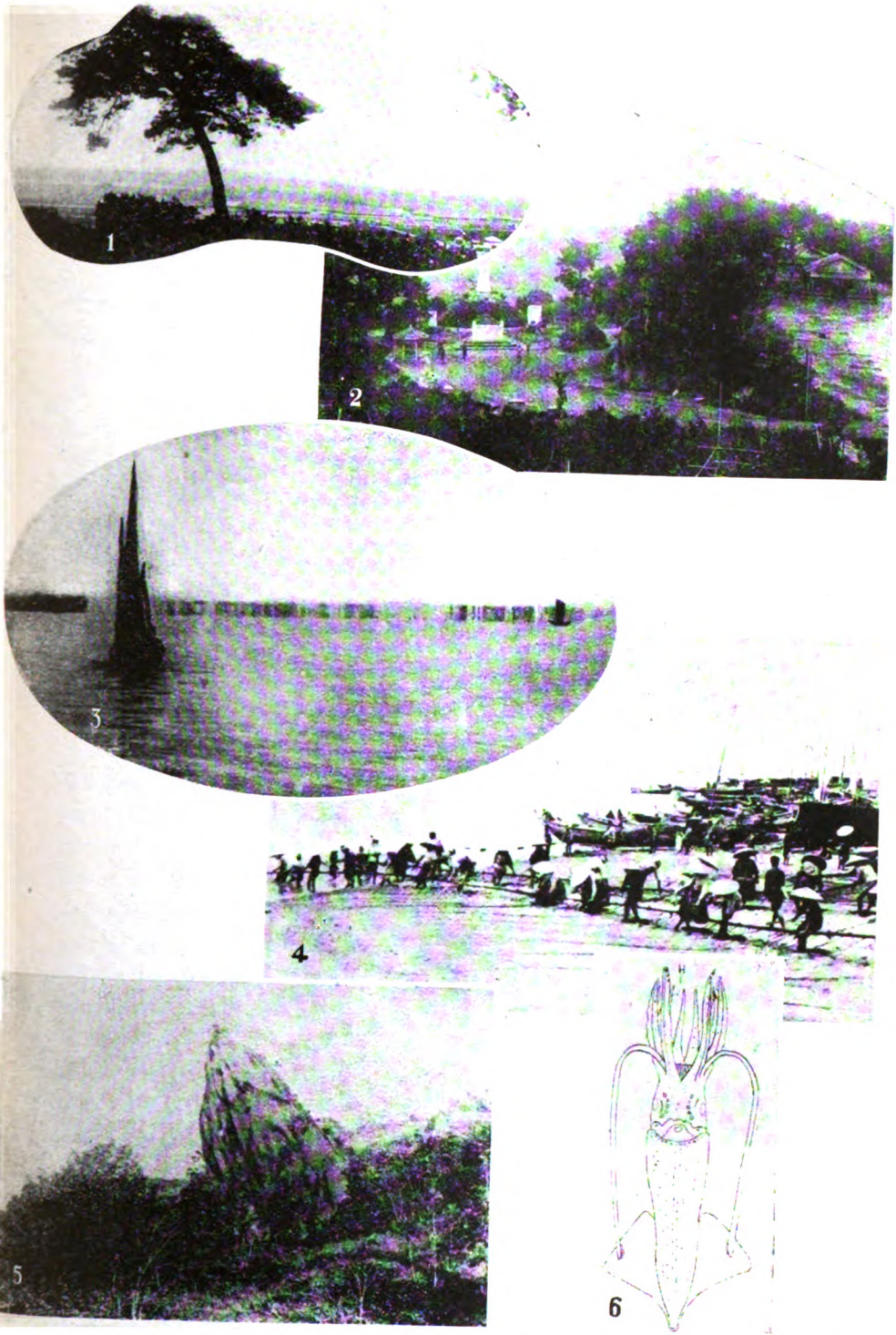

1. & 2. IN KUREHAYAMA PARK 3. MIRAGE AT UWOTSU 4. PULLINGING IN THE NET 5. TENCHU-SEKI 6. PHOSPHORESCENT CUTTLEFISH

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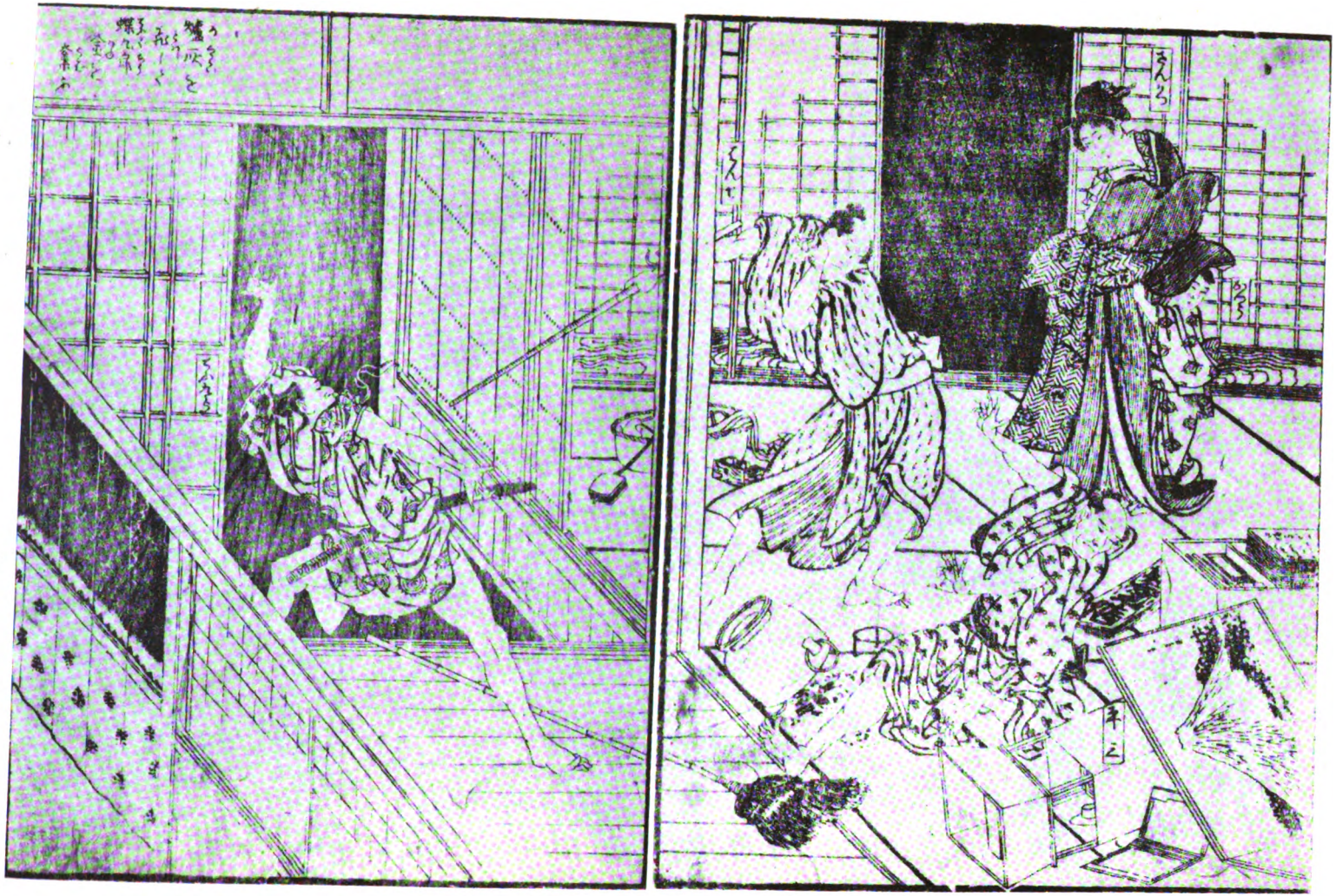

FUSÉ ROBS HANSHICHI

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

XVII

Fight on Aiai Bridge

HANSHICHI now, much against his taste, was busily occupied in going about the streets of Naniwa calling out "Toupee, Toupee" in his efforts to dispose of the periwigs made by Heizo and to save as much money as he could from his sales. He applied himself assiduously to making up the necessary sum to pay back Atsukura Tomohara the amount given to Heizo and now loaned to Hanshichi. The profit on his sales was so slight, however, that he did not have much left after providing for himself and family. And so in this way the year soon slipt by and before he was aware of it the 6th of December had come.

On that particular day he happened to be passing the Yamato bridge with a boxful of periwigs on his back when he heard a voice calling him. He looked up and saw a man standing on the balcony of an inn close by. The man was asking a maid to stop the toupee man. Presently a servant came out and summoned Hanshichi inside.

"You are selling periwigs, I understand," said the man.

"Yes sir," Hanshichi admitted.

"My master is a man of great importance in the western district, and he is now in this city on business until early spring. He intends to take back with him quite a number of toupees. How many of them have you with you here? At what are you selling them? Let me have one or two as samples."

"This one is called an *iregami*, a toupee for men," explained Hanshichi, taking one out of his box; "and this one is a *minokake*, or periwig for women. I think I have goods here to the value of about 5 *ryo*."

"My master has a great many society friends," said the man; "and I am sure the number of toupees you have with you is not enough. However, I will show him the samples."

He then took the samples and ran upstairs. After a short time the man returned with a handful of coins:

"Here are thirty coins," said he. "Take them and come back in a month or so with some more new toupees. Please give me a receipt for the money."

"There are many people who buy false hair," thought Hanshichi to himself, "but one purchasing periwigs to the value of 30 *ryo* all at once is a very extraordinary thing. To me it is an unexpected good fortune and from heaven. The gods have evidently had pity on my sincere efforts to pay back Atsukura."

Hanshichi was extremely delighted and at once handed the man a receipt for the

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money, saying he would assuredly fetch the toupees ordered some time before the end of the month. Then he reverently took up the gold and placed it in his purse, after giving all the toupees he had to the man. With his empty box on his back Hanshichi now bounded homeward with light footsteps and a still lighter heart.

It chanced that just at that time the two rascals Imaichi and Fusé who had been reduced to the menial position of palanquin bearers and were wandering over the provinces of Settsu and Kawachi, were passing on their way to the house of Hanshichi, intending to kill him if possible and then run off with his wife. They had somehow found out that he had received a bag of money at the inn by the Yamato bridge and now planned to waylay and rob him. Dark as it was the streets were still full of people passing to and fro, as it was the end of the year; and so as they were frustrated in their scheme they simply followed him until he arrived at his house and then secreted themselves behind a hedge awaiting an opportunity.

Hanshichi, all unconscious of their vile plans, hurried into the house after his dusty walk, his little daughter, Otsu, running to meet him and clinging to his arm in her delight. Osan at once brought in tea, and together with Heizo they all sat down to partake of it.

"Before eating anything," said Hanshichi, I have something I must tell you; and I know you will be pleased about it, my dear Osan. This afternoon I received an order for toupees to the value of 30 *ryo* to be delivered within the next thirty days. As this is just the amount spent on account of my illness I shall be able to relieve my mind by paying back Mr. Atsukura. Look at this!" So saying, he took out the gold and laid it before Osan. She was indeed overjoyed at the sight and Heizo no less.

"It is indeed a godsend," remarked Heizo, "and nothing else. Perhaps it is the sympathy of Buddha with you in your loyal and honest efforts to pay your debt. We must light the sacred fire on the family altar and offer thanksgiving."

He took out the tinder box and was about to strike a light. Just then the two villains outside approached the house and were peeping through the shutters. Heizo was opening a chest of drawers with a key he always carried in his girdle. He took out what remained of the money he had obtained from Atsukura and handed it to Osan and Hanshichi, remarking at the same time that he was worried over keeping so much in the house and that in the morning he must set off to pay Atsukura, informing him of the sincere intentions of Hanshichi in connection with the whole matter.

Osan now lit an *andon* and held it for Hanshichi while he held the gold under the light to count it. As he examined the coins he was struck by the fact that they were of exactly the same currency and the same stamp that he had received that afternoon. He began to suspect that the man at the inn was no other than Atsukura himself. No one else could have given him so large a sum of money.

Heizo and Osan also examined the money and were much impressed by the coincidence. Suddenly Imaichi and Fusé now pushed open the door and jumped into the room together, shouting:

"Surrender! Kasamatsu Heizo, guilty of manslaughter seven years ago at Sanjo Kawara, we have come from the chief of police to arrest you and take you to the

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city office."

On saying this one of them picked up the brazier and flung it at Heizo. The *andon* suddenly went out. Heizo and Hanshichi were thrown into confusion. Osan, embracing her little daughter, cried out in terror. Fusé grabbed the money, on which he kept his mind from the beginning, and was about to run out when he was seized from behind by Hanshichi, crying, "You are surely the vagabond, Fusé, who has come here to rob me. I will fix you, you rascal!"

Hanshichi took his Sword and was about to pursue, and Heizo seized a stout pole, but Osan tried to persuade them that the two robbers had some trick in endeavoring to decoy the two men outside. Nevertheless they ran after the villians.

Osan busied herself sweeping up the ashes and putting back the charcoal in the brazier that had been upset. As she sat before it she was suddenly embraced from behind by two strong arms; and as she quickly turned her head, a wicked face looked into hers, grinning and remarking calmly: "You perhaps have forgotten me, as it is now seven years since we have parted. I am Imaichi, a former colleague of your husband's. Now that I have you all to myself, come with me!"

As he spoke he uttered a course laugh and drew Osan closer to him. Osan with main force shook him off and ran.

"All right," said he. "If you refuse to come with me then this little girl will do just as well. I can easily sell her."

At this he quickly caught up the little weeping Otsu and disappeared into the night.

Osan, who was determined to have the child no matter what happened to herself, pursued him. She ran after the wretch until they came to the Aiai bridge near Nagamachi street. A new moon shed its dim rays on the water of the stream, beside which dead reeds were rustling in the winter wind. A boat was tied to the post of the bridge. Imaichi stopped on the middle of the bridge with the child still in his arms. Osan came up and attacked him. He kept her at bay and reminded her that if she obeyed him and came with him he would spare the child; otherwise he would throw Otsu into the river; and he told her to make up her mind quickly.

Osan caught the child and struggled for dear life, but Imaichi held her with his strong arms and the mother was desperate. All the time he was trying to persuade Osan to consent to his proposal to run away with him. At that moment a clash of swords was heard. It was the noise of a running fight between Fusé and Hanshichi, approaching the bridge. Fusé saw that he was no match for Hanshichi and was now endeavoring to avoid further combat by getting a chance to jump into the river. As he attempted to leap over the rail of the bridge Hanshichi gave him a parting thrust with the point of his sword and he plunged into the stream with a cry of pain.

Osan was crying out at the top of her voice to Hanshichi to save Otsu. A stranger appeared from behind and seized the child, wrenching her out of the arms of Imaichi and ran away with her into the darkness. Hanshichi now came up and was about to attack Imaichi with his sword.

"I will now be avenged upon you," cried Hanshichi, as he lunged at Imaichi and soon cut him down.

Where now was his child? The money too was gone. On looking over the rail-

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ing of the bridge he saw that the boat that was tied there, was also gone. Fusé too was not be seen. He was either drowned or had escaped from the water to land. As for Osan she was in desperation at the loss of her little daughter.

"Run home and tell Heizo what has happened," said Hanshichi to Osan. "As for me I will pursue Fusé and see what has become of Otsu. Perhaps I shall find both her and the money after all. You will do well to go home at once."

Taking the advice of Hanshichi Osan wended her way home weeping.

XVIII

The Nagamachi House

On the awful night when Fusé and Imaichi attacked the house of Hanshichi Heizo at first ran after Fusé, as did Hanshichi, but he was unable to keep up the race, being an old man; and he had lost sight of even Hanshichi. So he had come slowly back, sad and disappointed. The house was empty, as Osan had not yet returned. The night was far advanced and still none of the family returned. Heizo was about to shut the shutters and close up, his heart filled with anxiety, when Osan appeared, with dishevelled hair and weeping eyes.

"Have you not seen Hanshichi at all?" cried Heizo. "And where is our little Otsu?"

Osan was too much wrought up and filled with fear to answer intelligently. Slowly she narrated all that had taken place.

"Good heavens," cried Heizo," what if my grandchild has been killed by that rascal! I must set out and look for him too; and I shall find that money also. You had better fasten up the house. At this season one connot be too careful."

Heizo then took up his wooden club and hurriedly left the house.

The morning found Osan alone in the house. Neither Hanshichi nor Heizo had yet put in an appearance. Osan was too worried to do any of her usual housework. The short winter's day soon passed and night again set in, with a chill wind blowing.

Just at dusk a palanquin bearing a woman of about forty years of age, apparently the wife of a samurai, came along, followed by a servant who stopped at the door and asked:

"Is this the Minoya house where they sell periwigs?"

"Yes," replied Osan; "this is the place; but my husband and father are both out just now, as we are in great trouble. If you wish to buy a toupee please come again tomorrow."

The woman could see how deeply troubled Osan was, and so she came in and talked to her. Osan ushered the lady into the room and gave her the seat of honour, which she took without any of the usual apology.

"Whence have you come and on what errand, may I ask?" said Osan. "It seems to me you have mistaken the house you are looking for."

"This is the house of Hanshichi, is it not?" said the woman, smiling. "And are you not Osan, or Sankatsu, of Kyoto, of whom I have heard?"

"Yes, I am Sankatsu, it is true."

"Ah, you are indeed more lovely to look upon than I have been told," remarked the visitor, pulling her seat a little further forward. "You are very clever, I am sure, judging from your manner of speech. Of course you don't know who I am. I am the wife of Akamatsu Tenzen, one of the chief officials of the house of Tsutsui in the province of Yamato; and so I am the mother-in-law of Hanshichi who has obtained the reputation of being a disloyal samurai just on account of you."

On listening to such a declaration poor Osan could not but blush and feel unbearably embarrassed.

(To be Continued.)

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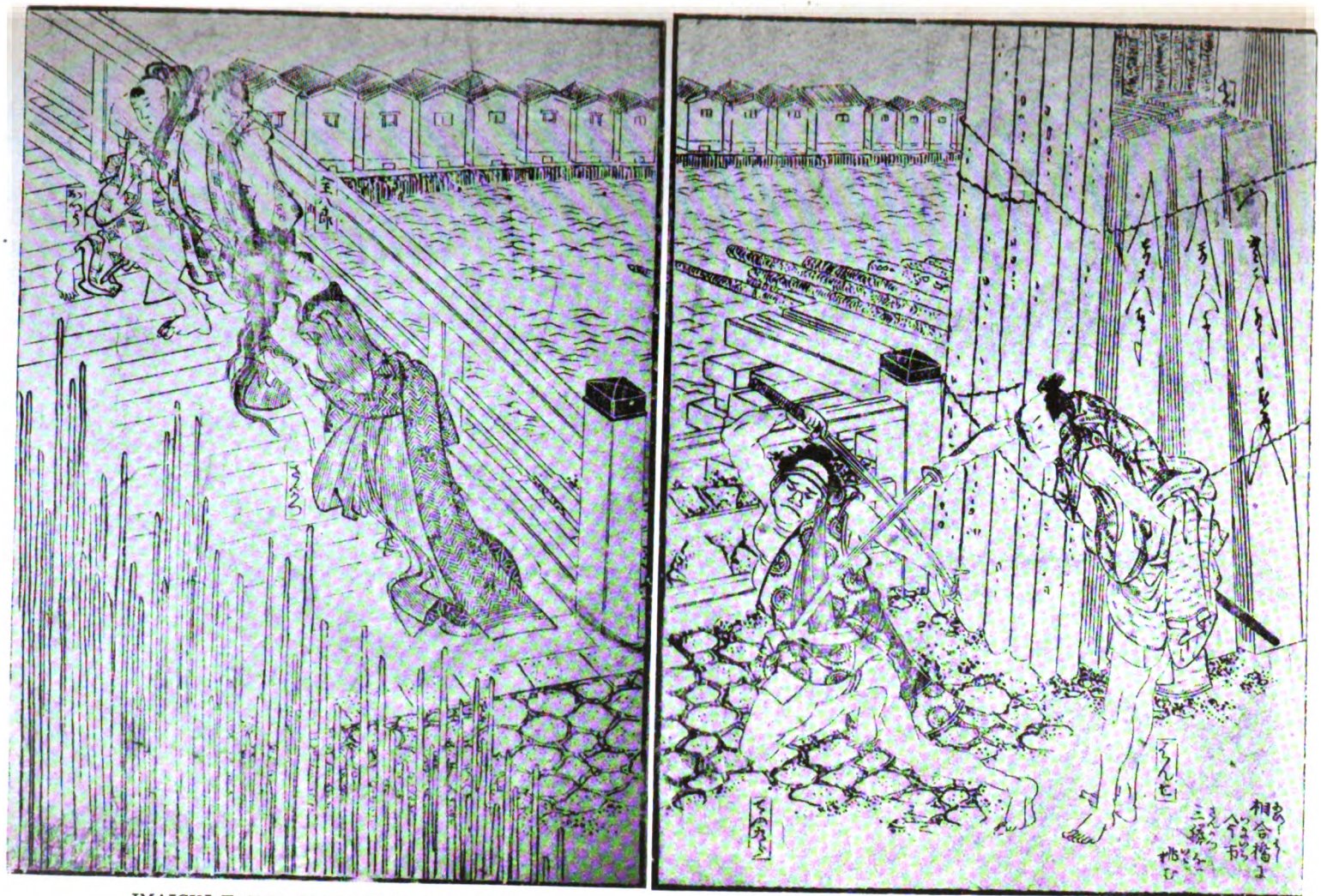

IMAICHI TAKES OTSU FROM SANKATSU

HANSHICHI FIGHTS FUSÉ

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SHIKINAMI VISITS SANKATSU

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PRESIDENT WILSON IN JAPANESE EYES

THERE is no doubt that in Japanese eyes the present Chief Magistrate of the United States is the most popular president that country has had for many years. Why a democratic president who has shown so strong a love of peace should be so much admired among the Japanese has been a wonder to many. It must be remembered, however, that the popularity of President Wilson in Japan is not so much because of his peace policy as because of his intrinsic worth as a man. What the Japanese admire most in him are his career and personality. The latter is especially attractive to a people like the Japanese. It is a traditional tendency among orientals to despise those who come into power by force and to admire those who command acquiescence by virtue of moral and intellectual merit. The ideal statesman to the oriental mind is a philosopher or great sage. It is because the Japanese regard President Wilson in this light that he is so deeply admired among them.

Some time ago the *Chuo Koron*, one of the most authoritative and widely read reviews in Japan, published a series of views on President Wilson, written by persons of eminence in Japan, some extracts from which throw an interesting light on how the president is regarded in this country. A certain university professor, animadverting on this subject, thinks President Wilson a good example of the amateur statesman who has won his way from the position of a scholar to that of the highest place in his country's gift. He is like an amateur actor who has suddenly been made the star of the stage. His political opinions are precise and he always has the courage of his convictions, in spite of all hindrance. America is a country where anyone with unusual ability and insight, if he has the necessary courage, may aspire to and become a distinguished personage, so that there is no occasion to wonder at the sudden political eminence of President Wilson. But in the United States no less than in Japan private elements enter the political sphere and have great influence and when a statesman determines to enforce a definite policy he will always meet traps and find enemies in ambush. President Wilson has not been able to escape this treatment, but he has shown admirable fearlessness of his enemies and pushed after his ideal without turning either to the right or to the left. His advantage has been in believing that his enemies were mostly in front, and he has gone forward in successful resistance of them.

A noted Japanese politician commenting on the American president in the same review, regards him as a political idealist who has managed to get more practical commonsense into his idealism than most of his class. He stands for peace in the name of humanity, but is ready to face

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conflict rather than give up such ideals as he regards essential to mankind. While standing for peace he holds preparedness to be a practical problem. While issuing a proclamation calling on the American people to pray for peace among the nations, he does not hesitate to lead a procession along the streets making a demonstration for adequate preparedness.

Professor Anezaki, who lectured on Japan at Harvard some time ago, says, in the course of his remarks in the *Chuo Koron*, that President Wilson is first of all a man of principle and has little love for mere expediency. His principles are as narrow as his convictions and consequently his ideals seem too vague to some people; but his career both in the capacity of a university president and as governor of a great state proves that he never hesitates to put his convictions into practice, and rejects compromise. In Japan the tendency is to resort to arms when diplomacy fails to solve international disputes, as though fighting were the royal road to adjustment of international complications. Consequently the attitude of President Wilson seems nothing short of mysterious to the Japanese. They cannot readily understand a man who, after severing diplomatic relations with a country, is content with armed neutrality. The Japanese would expect the next step to be an expulsion of all enemy aliens, or at least to ostracise them. President Wilson, however, is satisfied with merely ostracising Germany as a nation not fit to maintain relations with America, and attaches much importance to his point.

Dr. Inazo Nitobe, who spent many years as a student in America, recalls President Wilson's student days, and says that when he entered Johns Hopkins University Mr. Wilson was already a student there and at once impressed his fellow-students with his gentlemanly bearing and consummate ability. In 1886 the number of students at that university was not large, as the new institution had just been opened. There were only 38 men in all, and only one other Japanese besides Dr. Nitobe, namely, Dr. Sato of the Sapporo Agricultural College. The latter gentleman was making a special study of government disposal of public lands, while Dr. Nitobe was taking the course in politics and economics. There were then no terms and the professors lectured some ten hours a week. The students were expected to do much research work under the guidance of their professors. The men were much too busy to give time to such pleasures as baseball or theatres and had even little social life. Mr. Wilson had been there two years before Mr. Nitobe entered, and both attended the same classes and heard the same lectures. Once a week there was a seminar in which the students participated in discussions. In such subjects as history and politics Mr. Wilson was an active participant and often won the deference of professors no less than of students. He struck the Japanese students as a worthy representative of his Virginian ancestry, being of the gentlemanly type like a Japanese samurai, and quite removed from the common American type which is rather uncouth and meddlesome. Mr. Wilson wrote a thesis on Congressional Government which won high approval from the students and professors who listened to it and from the public after its publications as his thesis for his higher degree. Subsequently Mr. Wilson was appointed to a professorship at Johns Hopkins University. Once during his higher course at the university Mr. Wilson suffered from nervous breakdown and had to rest for a few months; his boarding house was not far from Dr. Nitobe's and they often walked down to lectures together, the Japanese student being especially impressed by his refinement of manner and his genuine affability. He reminded his Japanese friend of Okubo in Japan, and his friends expected to see him rise as Okubo did, and in their expectations they have not been disappointed. They never supposed, however, that he would rise as high as the presidency. Dr. Nitobe believes that President Wilson's policy during the trying months of America's unpleasant relations with Germany will forever make him a conspicious figure in world history.

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1. ELEVEN-HEADED KWANNON IN WOOD, OF 8TH CENTURY; IN HOKKEJI TEMPLE, YAMATO 2. KWANNON OF THE THOUSAND HANDS, IN LACQUER, IN THE TOSHODAIJI TEMPLE, NARA 3. SO-KWANNON IN GILT BRONZE OF 651 A. D.

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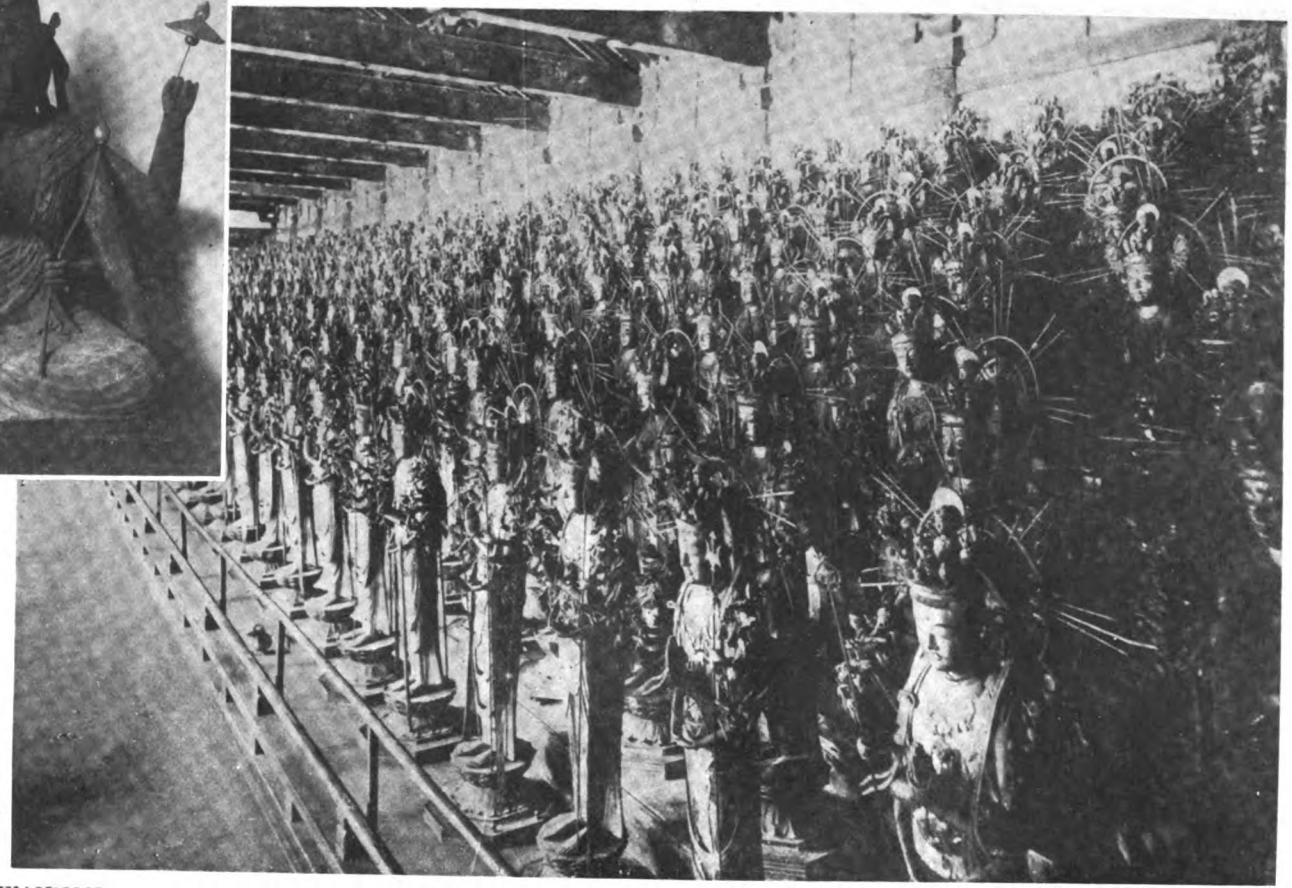
NYOIRIN KWANNON



ONE THOUSAND KWANNONS OF THE SANJUSANGENDO, KYOTO

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REPRESENTATIONS OF KWANNON

By NORITAKE TSUDA

(Expert in the Tokyo Imperial Museum)

FROM the far off days when Buddhism was introduced into Japan down to the present no Buddhist divinity has attracted more faith and worship than the goddess Kwannon. Therefore it is but natural that one may find in the images and other various representations of this goddess some of the best specimens of Buddhist art in Japan, illustrating its origin and development down to modern times.

The representations of the goddess Kwannon are innumerable, and each has its own name. This list of names is in itself a long one. We may mention a few: Sho-kwannon, Juichimen-Kwannon, Nyoririn-Kwannon, Senju-Kwannon, Bato-Kwannon, Juntei-Kwannon, Fukukenzaku-Kwannon, Yoriu-Kwannon, Byakuye-Kwannon, Haye-Kwannon, Tara-Kwannon, Seikei-Kwannon, Suigetsu-Kwannon, Gyoran-Kwannon and so on. These variations began in India, were added to in China and further improved in Japan; but we may confine our consideration to the first five variations which are of more general interest than the others.

Perhaps the most representative image of the goddess is that known as the Sho-Kwannon, sometimes more properly called the Kwan-jizai-bosatsu, or Kwan-zeon-bosatsu, both of which are the Chinese equivalents of the Sanscrit Avalokitesivara, which literally means Sovereign who Beholds. She is also called Maha Karuna, meaning Great Mercy, or Daiji in Chinese, the name well suggesting the character and capacity of the deity. Another title, Padma-pani, or Lotus Holder, which is Rengeshu in Chinese, is often used, with the lotus as a symbol.

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Among the treasures of the Imperial Household there are many gilt images of Kwannon in small size, and which originally belonged to the ancient Horyuji temple in Yamato, a structure erected in the 7th century. One of these is dated July 10th, 651 A.D., and measures about 15 inches in height. The left hand is on the chest, bearing a gem; and the right hand covers the precious stone. On the crown is a diminutive image of Amida. The posture indicates that the image is one of Sho-Kwannon. The gem appears to represent a lotus. According to the sutra the Sho-Kwannon bears a lotus in the left hand, signifying those not yet enlightened; while the right hand is over the lotus to enlighten the people. In Pantrick Buddhism Kwannon is described as the incarnation of Amida, and this is why the image of Amida is usually found on the crown of Kwannon. The lotus in the hand of the image of Amida is the usual symbol of Kwannon. The gilt image above described is the oldest one of Kwannon in Japan, the art value of which is priceless.

Juichimen-Kwannon has eleven heads and is very popular among the Japanese, but this deity is a little later than the one last described. Many images of the Eleven-headed Kwannon were produced in the 8th century, among which two kinds appear to prevail, one with two hands and one with four hands. In both kinds, however, the eleven small heads are attached to the main head, each being represented as possessing a different capacity. The three faces in front stand for boddhisvattvas of mercy and have a calm and benignant expression. The three on the left side suggest an angry expression, while the three on the right side show a canine tooth, the one at the back of the head indulging in malignant laughter. These ten heads are fixed about the central and larger head; and finally there is one on the top, with the face of the Nyorai Buddha.

As for the four-handed image the first hand on the right has a rosary and the second one is in a beseeching attitude; while the first hand on the left has a lotus and the second one a water pot. In the case of the two-handed image the hands are the same only each carries two things

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instead of one. The image, however, does not invariably follow this formula, there being a few exceptions found among the earlier examples.

In the Hokkeji temple near Nara there still remains a very beautiful image of the Eleven-headed Kwannon, of wood a little more than three feet high. It forms one of the most representative masterpieces of Japanese sculpture in the 8th century. Tradition says that the image of the goddess was based on that of the Empress Komyo as a model. In any case the face is very beautiful, womanly and full of mercy. The hands and general figure are superbly graceful, and the whole piece is calculated to win the veneration and love of the faithful.

The Nyoirin-Kwannon is also quite much admired in Japan; and of her there are also various representations, but the most common are the six-handed, though there are others with more hands. This deity is usually represented as seated with the right knee uppermost. The first right hand sustains the cheek, the posture signifying meditation on how to deliver humanity. The second hand holds a treasure, a gem known as the *nyoi-hoshu*, symbolizing capacity for blessing. The third right hand holds a rosary which is the emblem of power to deliver. The first left hand has a wheel which stands for the law of Buddha and the destruction of enemies. The second left hand has an object shaped like a hill, typifying haughtiness which means the power to subdue the exhalted, but in some images this hand is on the floor supporting the body of the goddess. The third left hand has a lotus, which signifies the power to set free multitudes.

The Senju-Kwannon, which is also popular among Buddhists, means the goddess of one thousand hands, but in practice she is represented with only forty hands, each of which has an eye painted on it, and holds a special object. The forty hands have a deep signification in Buddhism. In Pantrick Buddhism there are four essential ceremonies in worship: one for the avoidance of distress; for the increasing of happiness; for the subduing of devils; and for the obtaining of respect and mercy from others. Each of these ceremonies is carried out by a different method, of a tenfold nature. Thus the four ceremonies have altogether forty different methods in worshipping Kwannon for the four reasons named, and the forty hands of Kwannon stand for this truth. Generally speaking the many-handed Kwannon stands for the bountiful mercy of the goddess. The eye on each hand

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represents wisdom, as it always does in Buddhism. The idea is that if blessing were accorded mankind whenever desired, without due regard to its necessity, evil would come of it; so the eye is to see when blessing is really necessary, or blessing according to wisdom rather than according to mere desire. Sometimes this Kwannon is also shown with eleven heads as well as forty hands. In the Sanjusangendo in Kyoto there are to be seen 1001 images of this goddess.

The Bato-Kwannon is represented in a way somewhat different from the others, having a fearful countenance and carrying the head of a horse, the colour of which is white or blue. There are two opinions as to what the head of the horse signifies. One is that the goddess thinks as much about the deliverance of men as the horse does about eating and drinking; and the other view is that the goddess does away with evil and terror as effectively as the horses eats up food and water. The blue colour of the horse's head stands for power of destruction and the white for the purity of Kwannon. In her hands this Kwannon usually carries a lotus and an axe, and is sometimes represented as seated on a buffalo.

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DAWN OF JAPANESE FINE ART

By PROFESSOR Y. KINO

(WASEDA UNIVERSITY)

THE marvellous development of fine art which so conspicuously marked the early stages of Japanese history, no doubt received its greatest inspiration and impetus from Korea and China, long the sources of Japanese culture. With the introduction of Buddhism came a new ideal of religious art that incited the native mind to greater triumphs in directions beyond religion. It is a mistake, however, to suppose that fine art found no special development in Japan before the advent of Buddhism. Although the civilization of pre-Buddhist days was on the whole simple and unsophisticated and the ideal of art not very elevated or spiritual, yet works of great promise were not wanting to show the germination of both genius and artistic emotion. The history of both Japanese civilization and Japanese art suggests that they were of spontaneous development, a natural outcome of the racial genius. This is one reason why Japanese civilization and art are different in their nature and history from the experience of most other countries.

Japanese civilization is the natural evolution of the Yamato race. There is now no way of ascertaining how or by what path the Yamato race found and occupied the isles of the rising sun. According to the Nihonshoki and the Kojiki, the nation's two oldest historical records, civilization appeared on the horizon of the earliest ages of Japanese history. As far back as investigation can prove there are traces of civilized customs, such as the wearing of clothes artistic in design, and crowns by persons in authority. There is also mention of footwear, as well as combs and other head ornaments, to say nothing of beads which assumed the secret curve of beauty. The remoteness of Japanese art is especially seen in the use of beads as necklaces and bracelets. Thus as far back as one cares to go there is evidence of an aesthetic appreciation of dress and ornament among the people of the Yamato race.

We have mention in the nation's ancient literature of girls forgetting their troubles of weaving and spinning as they heard the click of their beautiful beads orna-

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menting necks or arms. From all that one can learn of primitive ages in Japan they were as arcadian as were reputed to be the days of Theocritus and the ancient Greeks. There was more particularly a remarkable development of skill in the use of natural things. This is very clear in the case of naval architecture, for example; for the Japanese were bold navigators, venturing into unknown seas, from the earliest times. They well understood, moreover, how to cultivate the land to advantage, as well as how to weave and how to dye, with considerable knowledge of mining and minerals. Their progress in metal work was early and rapid as well as efficicent. Their mirrors, halberds, quivers, bows, arrows and shields are still objects of wonder for the skill displayed.

In the history of art in all lands festivals have played an important part; and no less so in Japan than elsewhere. We read in the ancient annuals that when the goddess *Amaterasu-Omikami* was angry and concealed herself in a dark cave, the other deities played sacred music to allure the sulky goddess forth to give light to the world; and the music that stimulated the gods to activity on behalf of man, stimulated man to activity on behalf of fine art.

The most chaste designs of that distant age are mirrors and beads; at least these form the most important part of what has come down to us, being made of metal and more durable than the undoubtedly great number of art objects that perished. We have evidence that when the first Emperor, Jimmu Tenno, commanded a palace to be erected at Kashiwabara in Yamato province, all the great artists of the day were called into service, especially architects, and makers of beads, mirrors, halberds and other weapons. It was during the reign of the first Emperor that the people were raised distinctly above the cave-dwelling stage. In the reign of the Emperor Sujin foreigners sought naturalization in Japan; and we have mention of rebellion among the savages who had not wholly submitted to Imperial rule; and these wars against the savages stimulated the making of arms and various kinds of weapons. It also become the custom to present arms to shrines. Thus the making and designing of weapons became an art that reached great development. In ancient tombs and sepulchres are found examples of the finest workmanship in arms of copper, gold, silver and iron, as well as in bead work. The swords are indeed of a wonderful variety and beauty, some showing plated work and other inlaid work. There are bells, mirrors, bridle-bits and other ornamental metal work in plenty. Most of the artistic designs are obviously adopted from nature, revealing the native faculty of observation and aesthetic appreciation.

The most remarkable evidences of age in the history of Japanese art are seen more especially in the making of beads,

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which come down from the age of the gods and evidently were used for decorative purposes, the idea being wholly aesthetic. They distinctly indicate the culture of the ages that produced them. Among the more important of such examples are the *magatama*, *kudatama*, *kirikotama*, and *natsumetama*. The *magatama* are principally of marble, rock-crystal, agate amber, glass and jasper. The *kudatama* are often of Idzumo stone, which is similar to jasper, as well as of rock-crystal. The *kirikotama* are mostly of rock-crystal, while the *natsumetama* are of the same material as well as of amber, glass and marble. The *magatama* are usually of red, reddish yellow, green, white or blue colour; while the *kudatama* are often of white, light blue and red; and the *natsumetama* are dark blue and red for the most part. And they are of all sizes, either round, square or flat. It is plain that the people of primitive Japan were careful as to quality, colour and size in the ornaments that decorated their persons, and we may depend that in other matters they showed the same degree of artistic sensibility. It is supposed that the ancient crown called the *oshikino-tama-katsura* was ornamented with these stones, perhaps the *magatama* and the *kudatama*.

In the development of architecture, pictorial art and sculpture the progress was evidently slower, as was to be expected where poverty and want of intellectual stimulus were factors in human society. At first it may be assumed that there was little difference in structure between a palace and a shrine; but as time went on and development became more marked they began to differ in model, like the *oyashiro* which is somewhat after the model of the Idzumo shrine, and the *shinmei*. The best wooden structures were probably of hinoki and without curving roofs, the latter being made of reeds. The adoption of the hinoki wood showed an artistic motive, as it well lends itself to polish and light, indicating the Yamato charateristics.

The most primitive examples of native pictorial art that have come down to us, suggest an extreme degree of simplicity, as is to be expected. Among the best examples of this early art are drawings of the inside of the tombs of Hinooka, and the outlines of the tombs at Kuniidera-mura in Higo. The art is merely lineal and symbolic. The earliest examples of sculpture are in stone and comprise images of men and horses, dating back 1380 years ago. They were found placed beside the tomb of the rebel Iwai of Tsukushi who died fighting against authority in that far-off time. There is another ancient stone image from Kita-jima, Higo, which is now in the Imperial Museum, Tokyo.

Specimens of the most ancient art in moulded clay are of two kinds, one for purely ornamental purposes and the other as statuary, the former being seen on bottles or utensils and the latter as

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haniwa or clay images for graves. A crucible dug up at Sagara-gun in Chikuzen, is an example of the former, having on it a deer, a dog and girl with a baby on her back. Another pot unearthed in Bizen has a horseman on it. These objects betray the degree to which art and decoration had developed at that time, and on the whole suggests a keen appreciation of the picturesque.

The *haniwa*, or human figures in clay, were used for interment around the graves of the great, originating in the reign of the Emperor Suijin; but when the Empress died her attendants were forbidden to follow her, clay images being buried with her instead. The images in stone that have come down from remote times do not reveal the same measure of artistic skill as the *haniwa*, resembling, as they do, the relics of the lakeside dwellers of Europe. Most of the *haniwa* are human figures from the waist up; but some are horses, oxen, hens, monkeys, rabbits, wild boars, shields, houses and jars. The stone images are not to be compared to those found in Egyptian excavations, being less striking and symbolic, much less real even than the *haniwa*. The pleasant and even gay features of the *haniwa* show the cheerful physiognomy of the ancient Yamato race, and suggest a frankness and generosity which it is to be hoped the race has not lost. The *haniwa* represent the only plastic art seen in Japan before the coming of Buddhism.

It may be that these examples of primitive fine art in Japan do not show the same degree of genius and originality that are to be found among the examples of primitive art in India before the introduction of Greek and other outside influence, but nevertheless they exercised a great influence on the development of the national mind and on Japanese civilization generally, and have the special virtue of being eminently characteristic of the race that produced them. In any case the examples that have reached us are too few to afford much basis for conjecture and inference. But they clearly indicate the Japanese love of chaste decoration and simplicity of ornament; the tone is clear, clean, simple and elegant, with that marked aversion from needless complexity that has always been a feature of the Yamato mind. Graceful simplicity is the Japanese ideal. The swords, mirrors, beads, silks, and all that have come down from the days of our ancestors, alike show this merit. The progress made by Buddhist art in Japan had its basis on the native art that had thus shown such remarkable progress long before the advent of the new religion.

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THE IZAYOI NIKKI

By F. YAMAZAKI

THERE was a famous *waka* poet of the Kamakura period whose father and grandfather had also been gifted as poets, and his name was Tameiye. His father, Teika, was quite renowned in verse, though not so famous as Tameiye's grandfather, Shunsei. For one family to have produced three such noted poets in succession was regarded as something wonderful. Shunsei published a collection of *waka* poems by Imperial order, called the *Senzai Wakashu*, representing, as the title indicates, a collection taken from the poems of a thousand years; while Teika edited an anthology known as the New *Kokinshu*, as well as one called the *Shin Chokusen Wakashu*, or collection of new poems compiled by Imperial order. The poet Tameiye also edited a collection known as the *Shoku-Gozen Wakashu* as well as another called the *Shoku Kokinshu*. As editors of anthologies it will be seen that the family enjoyed exceptional honour.

The oldest son of Tameiye was Tameuji whom the old poet made his heir as well as head of the *waka* poets; but the old poet proved to be a much-married-men and his third wife, Shijo, who was a daughter of Taira-no-Norishige, had been a maid of honour in the household of the Princess Anka Monin. The poet had fallen in love with her because of her exceptional beauty and accomplishments. This lady became the mother of two more sons, Tamesuke and Tamemori, whom the father loved with a deep affection; and so he wanted to take back what he had given his elder son and confer the honour on his younger sons. This led to an unseemly quarrel among the poets. The poet Tameiye passed away in the first year of Kenji aged 79 years.

His youngest wife shaved her head and

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became a nun to spend the rest of her days saying prayers for the repose of her husband's spirit, taking the name of Abutsu. She demanded of the poet Tameuji the state given him by his father, saying she wanted it for her sons. At this time Tamesuke was only 15 and his brother Tamemori only 13 and Tameuji was very angry. He made light of the demand it was Abutsu's and then turn to be angry. She appealed to the authorities at Kyoto to issue an order for the restoration of the property, but the request being neglected, she impatiently set out for Kamakura with her stepson, the priest Keiyu, to appeal to the military government. There she won her suit and had the estates restored to her sons. Tamesuke having come into possession of his father's estates now prospered greatly at Court, owing all his honour, however, to his mother, Abutsu, who was herself a distinguished poetess.

It was on the 16th of October, 1277, that Abutsuni started on her mission to Kamakura where she duly arrived on the 29th of the same month, thus occupying some fourteen days on the journey. The lady took careful notes all along the way and named her journal the *Izayoi Nikki*. It was afterwards further lengthened and concluded in 1280. It seems to have taken her some time in the prosecution of her suit which caused her such anxiety that she grew ill and died at the Gokurakuji temple in 1281, after rather an unhappy life.

Of course in that day traveling was no easy matter, especially for a lady. Only Government officials could afford to take horses at the post towns, and the commonality had to go on foot. Rivers were without bridges and travelers had to take ferry boats or wade across on their own account. This caused no small inconvenience to women. Travelling was then a distress instead of a pleasure as today.

The pages of the *Izayoi Nikki* reveal the grief of a mother on having to leave her children behind whilst setting out on a long and precarious mission. Scenes of beauty along the route but remind her of home and the doubtful results of her suit at Kamakura. It is evident that the lady was a pious Buddhist and never

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failed to visit the various temples on her way to offer worship. Being given to verse she composed poems at different stages of the journey, most of them being of a topographical trend. The language of the journal is rather archaic, but the work of is of great interest as reflecting the life and thought of the time. The following are some quotations from its pages:

"In ancient China once when all the books, classical and otherwise, were commanded to be committed to the flames by a powerful monarch, some volumes were hidden within walls to escape the eyes of the officials. Afterwards when these books were being looked for, a certain book was taken out from between two thick walls, and it was the Book of Filial Piety, the great *Kokyo* written by Confucius. Oh Filial Piety! How we neglect to obey our parents! The books written by my husband Tameiye have been neglected by his sons, for they refuse to restore his estates to my sons as ordered by their common father. I could not find protection from the Imperial Government, nor could His Majesty's judges do me justice. Once I was resigned to it, but finally could not .....

"Our *waka* poems are precious relics of the divine music sung before the gods since the creation of the world. Our house had been entrusted with the special honour of editing two selections of *waka* verse by Imperial order. It has been my cherished hope to have my sons inherit this illustrious honour, but my husband's estates have been wrested from me and my sons are thus deprived of inheriting their father's fame.....

"I am, O so wretched. I can readily risk my life for my sons; and so I at last determined to start on the journey this 16th day, in the hope that the Kamakura government may do something to restore the estates.....

"It is now the beginning of cold winter; the weather is changeable; fallen leaves are scattered about by the wind; they draw tears from my eyes! But I myself must manage the matter; no one else will do it for me.....

"Our garden has grown wild in spite of my incessant care. What will it be if

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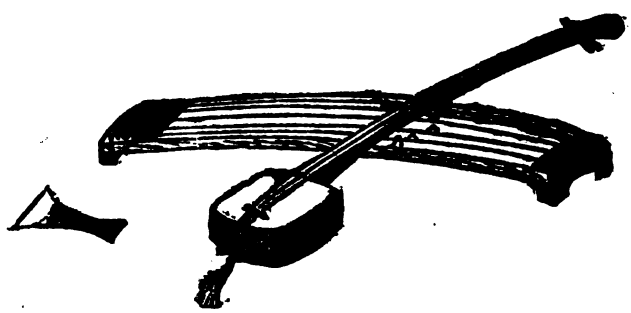
I go away for a time? How can I take leave of the weeping faces of my two boys Tamesuke and Tamemori: it will break my heart! I have done all in my power to comfort and cheer them, although it is difficult for me to keep a bright face every time I see my poor husband's old pillow still in his room. When I am gone who will daily dust that pillow? My elder brother, the priest Gensho, has come down from the seminary at Hieizan to see me off. They all compose poems of farewell for me to express their sorrow and sympathy. Even Gensho cannot suppress his tears, talk loudly and roughly as he may for bravado.....At last I am off, with my Keiyu who is kind enough to accompany me to Kamakura....."

"Soon we have passed the Osaka turnpike and soon again reached Noji where the weather was between dog and wolf, a wintery rain descending in drizzle to enhance our sorrow. The cold drizzling rain reminds me of home and my wet sleeves. How far extend the bamboo fields of Noji! Ah, how far to Kamakura! (The last three sentences are in verse).

"To-day we intended to stop over at the town of Kagami, but we are already benighted, and how can a woman's feet walk so far! So we entered an inn at Moriyama where the drizzling winter rain still pursued us to emphasize our sorrow....."

Such are the style and tone of the *Izayoi Nikki.*



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CORMORANT FISHING

By S. IKENOYA

THE cormorant fishing near the city of Gifu has been famous for years. The sport takes place on the river Nagara which rises in Mount Dainichigatake and flows down the slopes to Gifu, taking four tributaries on the way, the total length being between seventy and eighty miles. For a great part of its course the stream is navigable for small boats and there is much beautiful scenery along its banks, especially in the vicinity of Gifu and Kinkazan. It is along this picturesque stretch that the *ugai*, or cormorant fishing, takes place, and for which the city is more noted than for anything else.

The birds are kept and trained in fishing just as hawks and falcons were in old times. The fishing is carried on in three distinct places with Gifu as the center. The fishing in the upper part of the river is known as *kamiugai*, the middle place as *nakaugai*, and lower down as *shimougai*. There is in addition a special fishing place for members of the Imperial Court. The best season for cormorant fishing is from the middle of May to the middle of October; and the sport takes place at night in the three places alternately. There is a company for the hire of boats, and visitors secure a boat near the Nagara bridge. The boats vary in capacity holding from two to twenty persons, and cost from 75 *sen* to 5 *yen* for an evening. With their quaint roofs and picturesque Gifu lanterns they present a very pleasing appearance at night on the water. The fish are attracted towards the light of torches and then the cormorants are set free to catch them, a sight very interesting to behold. The whole river presents a pretty sight on fishing nights, with its numerous boats all illuminated and full of gay laughter. A favourite pastime of young men is to take *geisha* and spend an evening on the river in this way. If the visitor likes to join in the fishing he may secure birds, and he can eat or take home all the fish he gets. Many foreigners visit the place to engage in this amusement every season.

The custom of engaging in *ugai* is a very old one in Japan, mention being made of it in the Nihonshoki, one of the oldest historical records of the nation. During the Heian era it was undoubtedly practised in the province of Mino; and it is said that in 1504 there was a girl of Nagara village named Ako who was reputed to be very skilful in the managing of cormorants, being able to drive twelve birds at once. This lady of old is regarded as the mother of the art of *ugai*. In 1564 when Oda Nobunaga was at Gifu castle, the people offered gifts of trout which had been caught by cormorants, and the great man was so pleased with the favour that he pensioned every family engaged in *ugai*, giving one bag of rice a month, and supplying one boat as well. It is recorded that in 1615 the great Tokugawa Ieyasu saw cormorant fishing at Gifu and appreciated the sport highly. He left

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orders for the *ugai* men to send him trout to Yedo twice a month as long as the season lasted. Succeeding shoguns followed this example for many years. The fish were preserved in kegs and took two nights to reach Yedo. In 1878 the Emperor Meiji saw the cormorant fishing at Gifu for the first time, and in 1888 had a portion of the river secured for Imperial fishing grounds. From that time *ugai* men were selected and placed under the supervision of the Imperial Hunting Bureau, and trout for the Imperial table are taken from the preserve at Gifu. It is said that the late Emperor was especially fond of river trout, having been brought up far from the sea and never much accustomed to saltwater fish.

The young fish ascend the river from the sea when about one inch long in early spring; and they are about three inches in length when the *ugai* begin to take them. As moonlight disperses the fish the sport must go on only before the moon rises or after it has set. The boats ascend the stream and fish as they float down. In each fishing boat is one head fisher, two assistants and two boatmen. The torch burns at the bow of the boat where the head fisher sits, while his assistants sit in the middle. One boatman is at the stern and the other in the middle. The boat follows the orders of the head fisher. He handles 12 birds himself and at the same time feeds the torch. The assistants being learners, have only four cormorants. Each cormorant has a ring on its neck to which is attached a line held by the fisher; and then the birds are loosed and driven toward the fish, they have to be managed without getting the lines tangled or hindering the free movement of the birds. As soon as a bird sees a fish it dives for it, and after securing the fish it tries to swallow it when the fisher at once hauls in that bird and it delivers the fish, the ring on its throat having prevented the fish from reaching the stomach. The fishermen have a peculiar cry which they utter to encourage the birds, causing them to dive repeatedly.

It is quite a delicate task to place a ring of the proper size on the bird's neck, for any mistake in this respect will either allow the bird to swallow all it catches or else choke the bird. Once the bird swallows a few fish it will look for no more; and if the ring is too tight the bird will soon tire and not fish at all. The cormorants for this sport are usually caught at Shinoshima in the province of Owari, where the birds are a good size. A good cormorant is about two feet long and weights about seven pounds. In catching cormorants a tame bird is placed on a rock in the water, and on the rock is placed a wad of bird line. After the bird is caught it is blindfolded and sent to Gifu, its wings being clipped to prevent escape. The newly-taken cormorant is very vicious and has to be tied up to prevent it attacking those who go near it. Every day at noon it is taken out for training on the river, and is allowed to take one or two pounds of fish a day. With such luxury it is quite tame in about 15 days, after which it has to be trained to take and disgorge trout. The following summer it is considered a full-fledged fishing bird.

The birds are formed into regiments of sixteen with three men in charge of them; they are allowed the freedom of playing in the river and feeding on what fish they may find. The natural life of a cormorant is from 20 to 25 years but these tame birds usually live only about 12 years, labour evidently shortening their days. The fishermen have a bamboo basket for carrying the fish taken; and a basket for carrying the cormorants, each basket holding two birds. The best boat for cormorant fishing is about 40 feet long and only 3 feet wide amidships. A good boat lasts seven or eight years. The boat is managed by a 15-foot oar, the middle boatman have an 8-foot one. The cords for holding the birds are made of cypress bark and are ten feet long. Those familiar with the poems of Basho will remember how in one of his efforts he sympathizes with the poor cormorants, which, he says, are pleasant to see; give rise to sad feelings as they treat the innocent little fish so cruelly. The Japanese, however, regard the sport as poetical and highly entertaining.

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FUSANOSUKE KUHARA

By S. YAMANOI

THE subject of this sketch is among the rising, if not even now one of the most prominent, business men of Japan. Japan has some great business firms like the Mitsui and the Mitsubishi, which have been at the top notch so long that one does not expect them to show much greater headway than they have already achieved; but there are a number of men on the way to equal, of not superior, greatness in Japanese commercial circles, and Mr. Kuhara is one of the most promising of these. His ambitious undertakings are all now in a process of organization with brilliant prospects, and there seems every probability that he will advance like the sun rising toward its zenith.

Until recent years Mr. Kuhara was only known as the head of a mining company having its main offices at Osaka. Of late years he has attained a position in the business world of Japan that is a surprise even to his friends. He is now head of the great Kuhara Mining Company with a capital of 30,000,000 *yen*, one of the largest of such companies in Japan. According to the reports at the last annual meeting of the company the total of paid up capital was 20,000,000 *yen* and the profits for the half year were 7,126,000 *yen*, out of which the company paid a dividend of 35 per cent. Mr. Kuhara is not satisfied with the present advancement of the company, however, and is now engaged in pushing a still more progressive policy, aiming at a capital of 100,000,000 *yen*. He already owns 20 mines operating in Japan and Korea, besides many oil wells; and all his mines yield richly. Recently he acquired two gold mines in Korea, and has secured important mining concessions in interior Formosa. The Kuhara mining interests have engineers prospecting in China, the Malay Peninsula and the islands of the South Pacific, and the company will soon know the mining possibilities of the greater part of the Orient. The Kuhara Company early learned the possibilities of the oil industry in Borneo and acquired concessions in the north part of the island. The company has also bought land suitable for the cultivation of rubber, cocoanut, raw cotton and sugar, with agriculture as an accesory. It is no wonder the growing activities of Mr. Kuhara have attracted the attention of the world.

Most of Mr. Kuhara's success is due to his own ability and power of initiative. From the position of a mere student to that of a man of wealth he promoted himself in the small span of ten years. He does not regard his succees as the result of luck, but the fruit of ambition and hard work. He simply studies the situation carefully and acts upon the circumstances; and thus by every pains has acquired the art of successful management and application of business.

Born in the prefecture of Yamaguchi in 1869 he was the third son of Shozaburo Kuhara, and a cousin of Baron Fujita, another prominent man of business.

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There is no doubt that Mr. Kuhara has been much influenced by the example and ability of his brilliant uncle. He graduated from the Keiogijuku University in 1889 and first entered the service of the Morimura Company where he got his good business training. From there he passed to the Fujita Company managed by his famous uncle. Soon he became manager of the Kosaka mine in which capacity he displayed remarkable ability. He then made a careful study of the mining world, which he was to use to such profitable effect later. On the death of his father he succeeded to the estate and started mining on his own account. In 1915 he organized the Kuhara Mining Company which he managed with exceptional skill. With the outbreak of the European war and the consequent enormous increase in the demand for copper and other minerals, great profit came to the Kuhara Company. The Kuhara Company was soon seen to be branching out in various directions, notably into Hokkaido, Korea, Manchuria and China. The war thus led to enormous extension on the part of the Kuhara Mining Company. This expansion has not been in any degree reckless but the result of plans carefully laid. The mines were all duly prospected and the ores analysed, and, the head being himself an expert, no risks were taken, every move being based on knowledge. Mr. Kuhara is an ideal leader: when once he knows the facts he makes up his mind and what he decides he carries out to the letter.

The great Hitachi mine in Taga district, Ibaraki prefecture is the foundation of the Kuhara mining business. This mine was acquired in 1906. When the mine was taken over it was turning out only 20,000 or 30,000 *kin* of copper a month: not more than 300,000 *kin* a year. The annual yield since Mr. Kuhara became owner has been over 15,000,000 *kin*, and a considerable amount of gold and silver as well. The annual value of the output from this mine is now over 80,000,000 *yen*. This mine has one chimney 500 feet high and an electric plant of 7,000 horse power. It has one of the largest refining plants in Japan. The Kuhara Company turns out some 32,000 tons of copper every year, as well as a large amount of silver, gold, petroleum, the annual value of all the mining operations totalling something over 100,000,000 *yen*. Of this about 80 per cent represents the Hitachi mine; and most of the exports go to England, Russia and France.

A new enterprise is a big copper smelter at Sagaseki in Oita prefecture, to say nothing of a new iron works at Tobata in Kyushu, with extensions at the Korean mines and the oil wells in Akita prefecture. The big chimney at the Sagaseki refinery is 567 feet high and a landmark for miles around the city of Saga, especially as the site is one thousand feet above sea level. It is thus 12 feet higher than the Washington monument. It was erected by the Oriental Compressor Company, using the reinforced method.

The total mining concessions of the Kuhara Mining Company represent the immense area of 18,000,000,000 square feet and the oil concessions an area of 3,600,000,000 square feet. It will not be long before Mr. Kuhara becomes the king of mining magnates in Japan.

It is interesting to note that the Kuhara Company takes a humane care of all its employees, building schools and libraries for their benefit. In the management of the company Mr. Kuhara has the valuable assistance of Mr. Korehiko Takeuchi, who acts a departmental chief. He took his degree of Doctor of Engineering at the Imperial University in 1899, and is the inventor of the Takeda system for refining ore, which revolutionized copper smelting in Japan. Mr. Kuhara has an eye for men of exceptional ability everywhere, and picks them up wherever he finds them. Mr. Chozo Koiké, recently head of the Political Affairs Bureau in the Tokyo Foreign Office, has just been taken into the Kuhara Company. The Kuhara divides a certain proportion of its profits among the workers. There is now talk of the Kuhara Company entering the shipping business which has of late been reaping unprecedented profits, and already the company has ordered steamers totalling 300,000 tons from the Osaka Iron Works. Thus the Kuhara firm, free from the family restrictions of so many other Japanese firms, is freely advancing toward still greater conquests.

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JAPAN AND AMERICA IN CHINA

FOR some time there has been a good deal of discussion in the public press as to the desirability of economic coöperation in China between America and Japan. The proposal is a most welcome one to Japan, as it will ensure better relations with America and promote the interests of China as well. There are some Japanese politicians who entertain apprehensions as to the part Japan will be able to play in competition with the United States under such circumstances, but they are very few in number. The game, whatever it may be, is one at which two can play; and so there is no danger of the profit being wholly on the side of America. America has the advantage in wealth and Japan has the advantage in knowledge of China and in possessing a kindred method of writing; and if the two countries agree to walk hand in hand in Chinese commerce it will undoubtedly prove a most fortunate alliance and at the same time do much toward preserving the "open door."

The fact that although American interests in China in some ways conflict with those of Japan, she yet desires coöperation with this country in China, shows her sincerity and good-will, though in some eyes it seems ground for suspicion. There is no doubt that western nations are just as zealous as Japan in trying to understand China. But they lack the advantage of being able to read Chinese ideographs and Chinese literature generally. The result is that western knowledge of China is for the most part superficial. Moreover Japan's knowledge of China is practical, having been gained by long contact with the Chinese people. Thus in their coöperation in China, America and Japan can supply to each other what either lacks, the complementary process working in all directions. Chiefly, however, America will furnish the wealth and Japan the necessary knowledge. "American cash and Japanese brains," as some of the newspapers say.

Japanese influence in China is wider to-day than ever before. There was a time when it prevailed chiefly in the north, but to-day it extends well through the south, and will penetrate into the center of British influence in the Yangtzi region and Canton. Trade between China and Japan is growing and will increase to still more enormous proportions. Since the outbreak of the war Japan's trade with China has not extended at the same rate that her trade has with the south seas and the South American states. China herself has not sufficiently developed to produce much more than raw materials at present, which are naturally bulky and cannot be exported at so cheap a cost as manufactures. The increase in freight rates as well as the scarcity of ships has tended also to depress Chinese trade. After the war

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things will greatly change in this respect and then the demand for Japanese goods in China will increase. Consequently commercial circles in Japan are devoting much attention to prospects of trade in China after the war and making every preparation to meet the situation.

Recently a policy of conciliation has been adopted by Japan toward China. The attitude of constant interference adopted by the Okuma cabinet has been considered a failure as it brought great disadvantage to Japan. The underlying motive of the present policy is to secure by all means the friendship of China by leaving her to her own devices as regards internal government and seeking only economic interests. Indeed it is not too much to say that if the people of China and Japan are left to themselves without official interference they will work together amicably and with mutual benefit. But if this desirable policy is to be maintained there should be some authority to continue it independently of changes of ministry; for only by such means can satisfactory results be expected. A policy that is left to the mercy of political factions is as dangerous as it is sure to fail. Hitherto Japan has taken too personal an interest in the internal quarrels of China until she has got herself regarded with intense suspicion. Whom the Chinese may choose for their president and the personnel of his cabinet, should be no part of Japan's business. And Japan should see to it that her merchant class in China conduct themselves well, so as to cause no trouble. Extreme competition among them should be discouraged so as to prevent profitless adventure.

China's great need now is more money for the carrying on of her government and the development of her resources. Japan should take this opportunity of investing some of her enormous gold holdings gained by the war, to assist China financially, as that country cannot now hope for much financial aid from her European friends. The only nations that has any surplus cash to invest in China are Japan and the United States; and as the interests of Japan and America in China are mutual, there should be no reason why they cannot coöperate in the promotion of trade and the general progress of China. One thing is certain: if Japan and America pursue conflicting policies in China it will be very bad for China as well as for the two countries themselves. For this reason eminent men of business in both countries are urging the coöperation suggested, and it is to be fervently hoped that such will be the outcome of the discussion. Preliminary negotiations in this direction are now going on and the establishment of a banking organization connected with the proposal is talked of on both sides.

If the coöperation of America with Japan can be secured in China it will be a great satisfaction to the Japanese Government, which has long been endeavoring to promote better relations with the United States. Every means will be adopted for seizing the present opportunity to strengthen the mutual aims of America and Japan in relation to China, and especially the good-will of American capitalists. If the two nations can manage to reach a common understanding in China it is the belief of the Japanese people that they will have less difficulty in reaching an understanding as to their spheres of influence on the Pacific and in the South Sea islands.

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A BED OF JAPANESE LILIES

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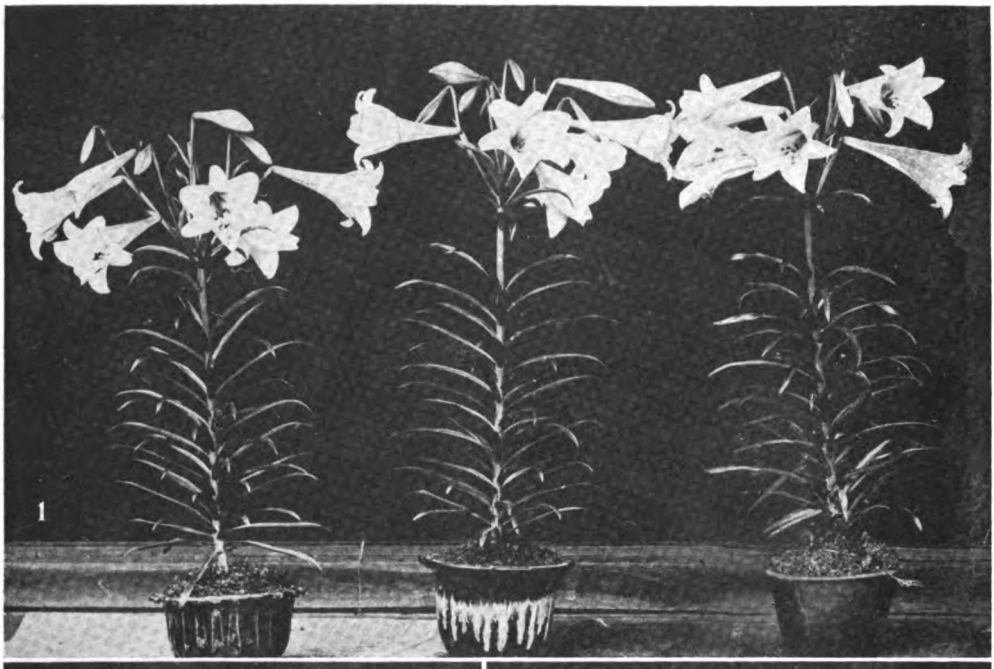

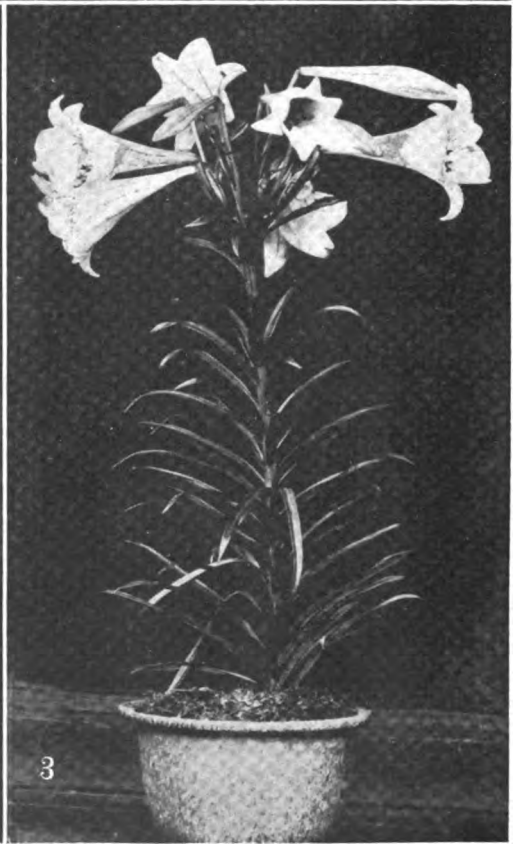

MASTERPIECES OF LILY CULTURE

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EXPORT OF LILY BULBS

THE lily is regarded as one of the most beautiful of Japanese flowers, and Japan's annual export of lily bulbs is one of the most refined and elegant of national enterprises. The lily has been a flower much admired in Japan from very ancient times, often being used in the national literature as a symbol of fair and graceful womanhood. One of the national poets thus expresses the idea in a *waka* verse of great merit and beauty:

Tateba shakuyaku
Suwareba botan
Aruku sugata wa
Yuri no hana!

Which may be freely rendered: "Standing, she is like the herbaceous peony; sitting, she is like the tree-peony; and walking, she is like the lily!" Thus the lily typifies the lithe gracefulness of the ideal Japanese woman.

In recent years the Japanese lily has come to be quite as much admired by foreigners as by the Japanese themselves, which has led to an increasing exportation of bulbs. The best varieties of the native lily are not easy to obtain and are by no means cheap. And it seems that the more difficult they are to get, the more are they in demand abroad. More than 20,000,000 bulbs are now sent abroad, the annual value being over a million *yen*. The Japanese regard the venture as despatching twenty million germs of Japanese light and beauty to foreign lands every year, and so they take great pride in the trade. The native gardener as he cultivates his bulbs for export his uses imagination to enjoy seeing his beautiful blossoms adorning the gardens and flower beds and pots and tables and altars and even breasts of ladies in all the lands of the west. That such divine beauty can be packed and exported and enjoyed abroad seems to the lover of nature in Japan a lovely idea.

When we compare the 5,000 *yen* worth of lily exports of fifty years ago with the 1,000,000 *yen* worth of to-day the growth of the trade can be readily seen. It has increased half a million *yen* in only the last ten years. If the present rate of increase continues Japan will be known as the lily land in a few years. Since the beginning of the war in Europe exports of Japanese lilies have greatly decreased, probably owing to diminution of demand in the west, especially in Germany and Belgium. Before the war exports stood as follows:

Country	Bulbs	Value
Belgium	404,941	*yen* 22,602
British-America	631,877	25,992
Denmark	53,980	3,730
France	37,460	1,582
Germany	447,629	22,736
England	7,709,469	360,932
Holland	2,529,857	211,227
Russia	281,130	11,240
Australia	42,822	2,048
United States	9,653,805	406,428
Other countries	129,990	5,991
Total	21,922,986	*yen* 947,148

With the outbreak of the war the export of lily bulbs decreased to all European countries except England,

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United States while the increase in exports was quite marked. As each year of the ten preceding the war showed a steady increase of exports it is safe to conclude that after the war the increase will continue.

The most famous center in Japan for the cultivation and export of lily bulbs is Saitama prefecture, and next come Kagoshima, Gumma, Tokyo, Okinawa, Chiba, Yamanashi and Hokkaido; but the Kodama district in Saitama prefecture produces more than 70 per cent of the total. It is especially famous for the species known as the *teppo* lily, but has numerous excellent varieties. Kagoshima and Okinawa are comparatively new as lily producing centers, but are regarded as possessing bright prospects, owing to their warm and favourable climate, and freedom from injurious insects. Moreover the growing season in those districts is much earlier than to other places, and consequently the bulbs can be sent abroad in time for Christmas and thus supply an enormous demand abroad.

The variety and beauty of the Japanese lily is now well known abroad. The black lily of Tateyama, near the Japanese Alps, is small but famous, especially for its fragrance, which, alas, decreases as the petal fades. All the innumerable varieties of native lilies can be exported with the exception of two or three kinds. The greatest demand is for the *teppo* variety; and next in importance come the *kanoko* and the *yamayuri*. The *teppo* lily comes in three crops, early, medium and late, the last having black stems which are much admired abroad. Their bulbs are easy of preservation and the flower is exquisite.

Lily cultivation in Japan usually begins about the end of October when the bulbs, scales or seeds are planted in appropriate soil. The earliest bulbs are gathered about the middle of August and on to the middle of September. Through September is the best time for the black stems and from October to November for the *kanoko* and *yamayuri*. The bulbs are dug up and the stems removed with scissors, when they are assorted according to size and placed in an airy situation. All above a certain size are shipped for exportation, and all below are kept for planting next year. In order to produce the largest bulbs it is necessary to know the proper time for nipping the bud. This a secret of cultivation which the lily-growers guard strictly. If any mistake be made in this important operation the growth of the screen is retarded by flowering and seeding and consequently there is a greatly diminished yield. Usually the nipping is done in fine weather when the bud is about one *sun* long. The largest bulbs command the price of about 8 *sen*, or 4 cents, 2d.

The Japnnese lily cultivators find that the demand is greatest abroad at festival seasons, like Christmas and New Year's, when they command a high price if in bloom. There are still many improvements to be made in the export of bulbs before the trade can be considered satisfactory. Most of the lily gardens do not export direct, as they send the bulbs to middlemen in Tokyo and Yokohama. The cultivators are not yet properly organized and so do not always obtain proper prices. The guilds are not yet efficient and there is yet no proper system. The Government is doing everything possible to have the lily growers properly organized and the prices strictly regulated according to value, and no doubt in time the growers as well as consumers abroad will get better satisfaction. At persent the agents go to the producing centers and buy up the crops. Among the more important exporters in Yokohama are Messrs, Isaac Bunting & Co., L. Boehmer & Co., Samuel Samuel & Co., The Yokohama Nursery Co., Mr. Seitaro Arai, Mr. R. Tanoi; and in Tokyo Messrs. Takaki Shokai and Enoki Shokai. Some of these firms handle lily bulbs exclusively. Many of the agricultural experimental farms are now devoting much attention to the cultivation of new species of lily and constant progress in this direction is expected.

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SHINTO EDUCATION

By M. MOTOÖRI

WITH the increasing progress of western education in Japan during the Meiji period the old national system and polity came for a time to be somewhat neglected, but in recent years there has been a strong tendency toward revival. It is coming to be a conviction of Japanese patriotism that Japan can never attain to real greatness and be truly herself merely by adopting a foreign civilization or from simply devoting herself to the acquirement of western science and art. It was to maintain this idea and educate young men accordingly that the Kokyujo, a school for the training of Shinto priests, was founded in 1882 with Prince Arisugawa as president. The late Emperor took a keen interest in the work and liberally supported it. In connection with the new school was also established the Kokugakuin, or College of Japanese Literature, which has done much toward preserving a love of the ancient classics of Japan by publishing handy editions. The training school for Shinto priests gives a thorough education in the various ceremonies associated with the national faith.

The school is situated at 8 Iidamachi, Gochome, Kojimachi, Tokyo. The institution has a regular undergraduate department and also offers post-graduate courses for priests. The rites connected with the worship at Japanese national shrines have been practiced for thousands of years, but are yet so complex and various that they have always had a tendency to differ in different places, a lack of uniformity that was regarded as regrettable; and consequently the Government issued regulations for the proper conducting of rites and ceremonies of the national cult; and the Shinto school has the duty of teaching these and seeing that they are appropriately carried out by its graduates.

The subjects taught at the Shinto College are ethics, history, Japanese literature, laws, rites and all that pertains to a thorough knowledge of the Shinto faith and ritual, over 30 hours a week being devoted to study. There is also a department of music in which instruction in the playing of such instruments as the *sho*, the *shichiriki* and the *fuye*, ancient wind instruments; and students in addition may learn to play the *wagon*, a stringed instrument like the *koto*. The instructors in music at the Shinto school are all Court musicians. The *wagon* is the first musical instrument that appeared in Japan, and supposed to be as ancient as the shell of Jubal. It is said, however, to have originated from the sound made by eight bowstrings let off together. The *sho*, which is quite an expensive instrument, the students have to borrow from the school, but the *fuye* and the *shichiriki* are very inexpensive and each student has his own.

The ethical instruction at the Shinto College is not quite the same as that imparted at other schools, as it relates chiefly to Japanese morals, being in-

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fluenced neither by Chinese nor western ideas: the fundamental principle is *Yamatodamashii*, or the Japanese Spirit. The course in law pertains for the most part to the ancient laws and customs of Japan; going back for more than a thousand years, while there is also instruction in the Imperial Constitution, the Law of the Imperial House and the Shrine Law. Most of the lessons in literature are connected with Shinto ritual and liturgical composition, which is a special feature of the institution. The composition of such liturgical forms as the *norito* is extremely difficult, as it is an address to the national gods and has to be couched in very solemn and traditional circumlocution. It is a form of composition quite beyond the ordinary scholar.

This school is the only place in the empire where candidates for the Shinto priesthood can obtain an efficient training in all the details of accurate Shinto ceremonial and etiquette. The school has its altars with their gods enshrined, before which the students can practice; and there all the sacred untensils and ornaments are arranged in regulation order for the students to note and remember. Thus they acquire the art of performing the national rites in the most proper and becoming manner. There one may see them any day holding their *shaku*, or mace, in the hand, standing up, sitting down, proceeding, retiring, saluting and going through all the innumerable forms under a teacher's instruction. Most of the forms of etiquette are not so very different from those taught in any good Japanese school, but the religious forms, of course, are very different. The manner of clapping the hands before the altar is not at all like the usual way of doing so in Japanese society. The Japanese always clapp the hands before and after offering prayer, in a manner peculiar to the national cult. It is an expression of special veneration, like the genuflections of some Christians when approaching and leaving an altar. There are eight different forms of hand-clapping, according to the occasion, from which fact the complexity of the ritual may be inferred. The instructor in such minutiae of ritual requirement is Mr. Ando Namiye, one of the foremost Shinto authorities in Japan, who has done much toward bringing about uniformity in Shinto ritual throughout the empire.

Entrants to the Shinto College are usually graduates of Middle Schools, or those who have acquired an equal standard of education; but the term of study is not longer than one year, in which time the student can qualify for any grade of Shinto priest, as he has a mind. The president of the school is Marquis Nabeshima, former lord of the Saga clan, who studied in England and has seen much of western countries as a Japanese diplomat. He is a very powerful personage and exercises an immense and popular influence in the realm of Shinto. Most of the professors in the Shinto College are also instructors in the College of Literature, and all are examples of extreme loyalty and patriotism. Owing to the uniquity of Japan's national polity the work of such a school as this is regarded as very important. Just as there was once a time when Chinese learning was allowed to superimpose itself on Japanese civilization and ideas, so the present is a time when occidental learning and civilization are threatening Japan with a similar suppression; and to combat so undesirable a tendency the Shinto College is doing much valuable work. Especially does the institution teach students to understand the peculiar dignity and superiority of the Imperial House of Japan and why the national ideal of Japan is unsurpassed and impregnable. All who desire to know the real Japanese spirit and ideal should try to acquire the instruction imparted in the Shinto College.

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KOTEN KOKYUJO COLLEGE
Where Shinto Priests are Educated

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AN OLD PAINTING OF THE ZEN KUNEN NO YEKI

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THE ZEN KUNEN NO YEKI

By Y. KAMINO

DURING the Yeisho era, that is from 1046 to 1068 A.D., in the reign of the Emperor Go-Reizei, a chief of the Ainu tribes named Yoritoki began to assert independence of Imperial rule. The Ainu had long been submissive to the Yamato race and government, occupying the main islands of Nippon, with the exception of the provinces east of the Hakone mountains, which enjoyed a sort of semi-independence, a measure of self-government having been granted them. The chief of these semi-independent clans was named Abé: in fact all the clan chiefs bore this name; but Abé Yoritoki rebelled against the central authority, as he had began to wax great owing to this subjugation of the neighbouring Ainu tribes and their chiefs. Abé finally asserted a degree of independence that refused tribute to the central government.

Thereupon the Governor of the province, Fujiwara Norito, attempted to bring the rebel to obey by force, a great battle taking place at Oniniribé, in which the government troops were routed. On receiving news of the reverse the Government despatched Yoriyoshi, head of the Minamoto family, as general of the expedition against the northern tribes. Yoriyoshi arrived at Mutsu with his son Yoshiiye; and when they faced the rebel Yoritoki he showed signs of fear. The general announced amnesty to all who would surrender, including the rebel leader, Yoritoki, who at once submitted without further trouble. Thus Yoriyoshi brought about a lasting peace. When Yoriyoshi was returning to the capital at Kyoto the Ainu chief presented him with some fine horses, then a gift of great worth.

On his way back Yoriyoshi stopped over one night at the post town of Akurigawa; but after his departure a party of marauders attacked the Fujiwara camp, killing and wounding several. Investigation showed that the marauders were led by Sadato, the eldest son of the former rebel chief, Yoritoki, who was a native warrior of pure Ainu blood, and had no regard for the Kyoto government.

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Punishment of Sadato was decided upon by Yoriyoshi; and the old man, Yoritoki, was requested to produce his son. The father, however, deemed it his duty to protect his son, and so he raised a great force against Yoriyoshi who again returned to face the rebels.

When the government issued an order for a general subjugation of the Ainu rebels thousands flocked to the Imperial standard, footmen and horsemen beyond number. During the campaign some of Yoritoki's men deserted and came over to the government side bringing others with them. Among these were the noted warriors Fujiwara Tsunekiyo and Taira-no-Nagahira, though some of these were suspected of keeping up secret communication with Yoritoki, and consequently Nagahira and four others were beheaded. Upon this, Kiyotsuné, a son-in-law of Yoritoki, fearing a similar fate, endeavored to escape from the ranks of Yoriyoshi; and to enable him to accomplish this the easier, he started a rumour that Yoritoki was about to attack the town of Kokubu in Mutsu, where the officers of Yoriyoshi had left their wives and children; which report caused them to request their leader, Yoriyoshi, to fall back on that town. Leaving part of his force under Kon Tametoki to fight against Yoritoki, the government general retreated to Kokubu with several thousand troops only to meet an army under Sadato.

Taking advantage of the ensuing commotion Tsunekiyo withdrew himself and his troops, comprising about eight hundred men, and joined his father-in-law. As Yoriyoshi's term of office expired that year a new general was appointed, who, being afraid to undertake so a difficult a campaign, did not accept office, so Yoriyoshi continued to lead the campaign against the rebels. In 1060 a fierce battle took place between the government and the rebel forces lasting three days, in which the rebel chief, Yoritoki, was shot by an arrow. He son Sadato at once assumed command of the rebel hordes and continued the struggle as fiercely as ever. In November of that year Yoriyoshi with only 1,800 men attacked the rebels at under Sadato Kawasaki during a great storm, but met with repulse and slaughter. Yoriyoshi then asked the central government to request the governors of the neighbouring provinces to send forces to his assistance, as some of them, notably Minamoto Kanenaga, governor of Dewa, did not coöperate with him. As a matter of fact

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it was a time when some of the provincial governors acted like semi-independent lords and endangered the régime of the Kyoto government, whose orders they did not always hasten to obey. Thus the centralization policy so well inaugurated by the Emperor Kwammu was jeopardized.

The central government then dismissed the governor of Dewa, putting Minamoto Noriyori in his place, with a view to furthering the campaign of Yoriyoshi against the rebels; but no sooner was the new governor installed than he showed the same indifference as his predecessor toward the progress of the campaign. He thought only of his own jurisdiction and was content so long as peace prevailed within its borders. And thus the rebel chief, Sadato, and his brother-in-law, Tsunekiyo, continued to ravage the province of Mutsu, proving much too powerful for the slender forces of Yoriyoshi. When the term of Yoriyoshi again expired a new governor was appointed to Mutsu in the person of Takashina Tsuneshigé, but the people wanted Yoriyoshi to remain and would not have anything to do with the new appointee, who returned in disgust to the capital.

In August of that year Kiyowara Takenori of Dewa joined forces with Yoriyoshi and attacked the army of Sadato with ten thousand men. The rebel clans were under Muneto, a brother of Sadato, and were defeated at Komatsu during a heavy rain and floods. The government troops were suffering for want of provisions, being cut off by the flood; and the rebels knowing this condition would ensue, intercepted the government convoys south of Iwaki. Yoriyoshi went to the rescue with a thousand men, sending at the same time three thousand soldiers to cut off the rebel retreat. As soon as Sadato saw the meagreness of the government forces he resolved upon a sudden attack on the entrenched camp, where the youngest son of Yoriyoshi named Yoshiiyé put up a brave defence, driving the rebels within the walls of Koromogawa. Yoshiiyé burnt the wall and then the rebels withdrew to the walled fortress of Kuriyagawa where they were surrounded by Yoshiiyé who set fire to the fortress in a violent wind. Sadato was wounded and captured as he forced his way into the fight, and Tsunekiyo was likewise made prisoner and beheaded, while Muneto surrendered and was pardoned, afterwards becoming a loyal friend of Yoshiiye.

In 1062 Yoriyoshi returned in triumph

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to Kyoto with his brave son Yoshiiye; but his reward was not great, as he was promoted only to the 4th rank and made governor of Iyo. It was during the period of the Fujiwara ascendancy at Court when the military class was held in contempt. But this and subsequent campaigns won for the Minamoto family many loyal friends in the provinces east of Hakone; and these friends afterwards proved of great use to the Minamoto family in the wars of the Genji, flocking to the side of Yoritomo when he unfurled the flag of the military chieftains. The campaign against the northern rebels was indeed the making of the Minamoto family and its clans.

Although Muneto, brother of the fallen Sadato, was ostensibly a loyal friend of his new master Yoshiiyé, in his heart he fostered designs for taking revenge for the misfortunes suffered by his family at the hands of the Minamoto. So one day when Muneto was out hunting with Yoshiiye he pretended to be shooting at a fox when he only wounded it, looking for a chance to do away with Yoshiiye, but the latter was always too smart for him. On another occasion he planned to slay Yoshiiye with a sword while sleeping, but when he approached his master, fear filled his heart and he had not the nerve to commit the foul deed. Although the great campaign against the rebels was at an end the troubles of Yoshiiye were not over; for he suffered much from the jealousies of his former ally Kiyowara Takenori, leading at last to a three-years' war.

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AN OPEN REQUITAL

By K. OSAWA

IN the Nipponmatsu district of Adachi-gun in the province of Mutsu there lived a feudatory of the Shogun who enjoyed a yearly pension of 500 *koku* of rice. This man needed the sum of 20 *ryo* in order to enable him to prepare to enter upon a good position offered him by the government; but not having the money he asked the people of his fief to obtain it for him. Though the people were not bound to obey such as request, since it was not a legitimate tax, they nevertheless raised the money somehow among themselves through the efforts of the headman of the district, just to assist in securing the promotion of their master.

The money had to be taken to the master by some one; but as they were all very busy with rice-planting, no one could spare the time to go to Yedo. However, an old man named Yasubei, sixty years of age, was chosen for the errand, and two *ryo* were handed him for personal expenses. Being an old man his wife warned him as he set out on the journey, that he should beware of thieves, since he carried much money. The husband answered that there would be no danger, and departed, well prepared for his journey. He walked about 25 miles a day; and soon reaching Yedo, he put up at a Nihonbashi hotel. Next day he set off with the gold for the lord at Honjo.

He approached the Ryogoku bridge crossing the Sumida river near Honjo. In this vicinity there were numerous shows and places of amusement; and Yasubei, never having seen the like before, was attracted to the places of amusement, wondering about among the crowds that frequented the place. Eventually he came to a bridge which he crossed and found himself near the mansion of feudatory of the Shogun, whom he sought. He approached the mansion and informed the servant as to his mission. The servant expressed, his thanks and offered to deliever the money to the master. Yasubei put his hand in his pocket to fetch out the precious parcel, when, lo, the money was not there!

Excusing himself to the servant on the pretext that he had forgotten the parcel at the hotel, Yasubei withdrew in confusion, saying he would soon return with the gold. Coming to a small lot then unoccupied he sat down and proceeded to rumage his clothes well to be quite sure that he did not have the parcel still about him. He found his purse all right, but, strange to say, it contained no money. More remarkable still, the purse had a straight cut down one side; and his clothes had a similar cut, which seemed to have been made by a sharp knife. He then decided that the money

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had been abstracted by a clever pick-pocket.

Cursing himself for his careless stupidity, Yasubei wondered how he could have been so crazy as to have gone about with his mouth open gazing abstractly at the wonderful shows, while so much gold was in his pocket. He pondered all his experiences while visiting the shows, and remembered that when he was watching a funny play going on at a certain place, a fellow pushed quite hard against his side and yet was behind him. He believed that fellow must have been the thief; and now if he could only come across him he would soon be able to get the money back. Then he felt that it was quite too late; and began to think how necessary was the warning his wife gave him when leaving home, and how indifferent he had been to it.

He came to the Ryogoku bridge over which he walked back and forth many times, wondering what was to be done. In the meantime evening came on. He began to grow very melancholy and felt that there was nothing for it but to throw himself into the river and end his anxiety. It was the 28th of May, 1782. Just as Yasubei was about to jump over the railing of the bridge a man behind him seized him by the girdle and held him back. Yasubei looked around in great surprise and found a young fellow of 24 or 25 years of age standing there, dressed in very fashionable clothes.

"Say old chap," said the youth, "I thought by your looks that you contemplated something tragic. In your case I do not suppose it is a love affair. Money, or something of that sort, I presume!"

Yasubei refused to pay any attention to him but tried to free himself and make another effort to jump into the stream; but the youth would not let go of him and at last succeeded in persuading him to come to restaurant. Realizing the kindness of the young man Yasubei now related to him the whole affair. The young man simply replied: "Your life is indeed cheap, if you would give it for the sake of 20 *ryo*. Wait a moment until I see what can be done!"

Thereupon the youth paid the bill at the restaurant and went out, leaving the old man seated where he was. In time the young man returned; and, taking a purse from his pocket, he opened it and laid 20 gold *ryo* on the *tatami*, assuring the old man that it was his. The latter declined to take it, saying that he had no way of returning the loan. The young man said that he did not lend it to him to be returned at any special time. Any time, however long, would do! Yasubei was overcome with gratitude, and was about to reveal his identity and address when the youth stopped him and refused to have the information. Yasubei consented to obey the youth in this respect, but expressed a desire to know the name of his benefactor.

To this the youth readily responded, saying his name was Sadagoro, commonly known as Kadzusa-no-Konedzumi, the master-pickpocket of the day. He assured Yasubei that he had committed so many crimes that he would be forthwith beheaded on apprehension, but he had no objection to doing a good turn to those deserving it. He called Yasubei "father," and requested that when the old man died he would offer prayers for the youth in the realm of Nirvana in thanks for the good he had done him in saving his life. Yasubei willingly agreed to this; and the two parted on good terms.

The next morning Yasubei visited the house of the feudal lord and handed over the gold; and then he returned to his village, where he at once called on the headman and handed over the receipt for the gold, at the same time relating what had happened to him in Yedo. At that time the priest of the Jogan temple chanced to come in; and Yasubei informed him that he was very glad to see him, as he had a request to make of him, for which he was about to call on the priest. Then he told all that he had gone through during his visit to Yedo, and ended by asking the priest of the temple to pray for the young man who would soon no doubt be arrested and executed for robbing so many people. At the same time Yasubei expressed hope that there might be some way of saving the young man should he be caught.

The priest went on to inform Yasubei

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that the sutra of the goddess of Mercy was especially effective in saving such cases, and related how when Saint Nichiren was about to suffer decapitation at Kamakura long ago he recited a sutra and the executioner could not proceed, the sword falling into three pieces when seized by the official. There were numerous instances of those who had been saved at the last moment by reciting the sutra of the goddess of Mercy.

On hearing this Yasubei expressed a desire to learn the sutra himself; but as it was too difficult for the unlearned to read, the priest tried to teach it to the old man by word of mouth. Yasubei succeeded in learning the most important part by heart; and from that time he never neglected an opportunity of reciting the sutra for the youth who had saved his life in Yedo.

It came about that in the autumn of that same year Sadagoro was arrested; and after due examination by the court he was sentenced to death. But in that day human life was held more in respect than at some other periods in history, and the judicial officicals did not carry out sentence of execution without first referring to the proper Mininister of State for approval. The papers were returned in due course with the seal of the proper official signifying approval of the sentences. This was true of all the papers relating to capital offences except the paper concerning the case of Sadagoro. The court officer at first supposed it was a mere oversight of the Minister of State, but being a believer in fate, he could not think it a mere accident. So he summoned the youth, Sadagoro, and inquired of him whether he had ever done a good deed, such as saving the life of a man! He remembered what he had done for Yasubei, and told the judge. Thereupon the judge thought that so good a deed done secretly should be acknowledged and requited openly. He agreed to set the youth free on condition that he should reform. The young man promised to amend and on being set at liberty he resolved to become a priest.

While on a journey the young man came to Nipponmatsu in the province of Mutsu. On entering the village he was surprised to come across a stone bearing the inscription: "Konedzumi Sadagoro of Kadzusa, May 28, 2nd year of Tenmei." Turning aside to the nearest house he saw an old man reciting a sutra to the goddess of Mercy, at the same time going on with his work. The two men looked at each other. Yasubei at once recognized Sadagoro and the recognition was mutual. The latter was introduced to the wife of Yasubei and was shown great kindness in the home of the old man. The matter was reported to the village headman who came and personally thanked the young man for what he had done to save the life of the village messenger while in Yedo. The young man was prevailed upon to consent to remain in the village, where he was given land to work and asked to teach the youths of the village by confessing before taem his crimes and his salvation by Buddha. There he lived for many a year instructing the rising generation as to the dangers of lawlessness and the necessity of good morals, passing away at last at the age of ninety-three.

MONTHLY RECORD OF EVENTS

(FEB. 25 TO MARCH 25)

Feb. 27.—Government permission given for professors in Imperial universities to offer themselves as candidates for election to the Imperial Diet, and due notice of such permission sent to university presidents.

March 6.—Viscount Masatoshi Okoshi, Viscount Tsunetada Kato and Mr. Ya-

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bachi Kawai left as delegates to the International Conference on Commerce in Rome.

March 8.—Lieutenant Sawada, one of Japan's most expert airmen, while flying in an aeroplane of his own design, fell from a height of 700 meters and was killed: cause unknown.

March. 8.—Hon. George Wilkins Gutherie, American Ambassador to Japan, died of apoplexy in Tokyo.

March 9.—Mr. Kuro Hosho, one of the foremost actors of Japan, died.

March 10.—Inaugural meeting of the Japan Industry Club, comprising leading magnates of the nation.

March 13.—Funeral of the late American Ambassador at Trinity Cathedral, Tokyo, attended by representatives of the Imperial Government and of his Majesty the Emperor, with a Guard of Honour from the Army. The body taken by train to Yokohama to be sent to the United States, the Imperial Government offering a warship for the purpose.

March 14.—The various Chambers of Commerce of the empire met in Tokyo to discuss the problem of the British ban on exports.

March 15.—Mr. Y. Yamaji, an eminent journalist and historian, died.

The Exhibition commemorating the fiftieth anniversary of the removal of the national capital to Tokyo opened at Uyeno Park.

The Bank of Japan announced a reduction in the rate of interest on loans, owing to redundancy in the money market. With increasing income from exports, specie has accumulated until the note issue of the Bank of Japan has arisen to 410,000,000, while the legitimate margin of issue is only 105,000,000 *yen*.

March 16.—Arrival of Mr. Wang Tah-Sieh, special envoy from Pekin, bringing the highest decoration of China to the Emperor of Japan.

The Japanese Deposits Bureau accommodated France with a loan of 26,246,000 *yen* for one year and nine months at 6 per cent, and one per cent for underwriting.

March 17.—Officials for the Chemical Industrial Exhibition were selected as follows: President, Viscount Kiyoura; vice-president, Baron Takei; Manager, Hon. S. Hirayama. The exhibition will open from Oct. 10 to November 20 and will represent Korea, Formosa, Kwantung and Saghalien as well as Japan proper.

Japanese honourary consulate opened at Haifou, French Indo-China.

March 19.—The one hundredth day after the death of Prince Oyama, when appropriate services were conducted at the tomb.

March 20.—Dinner given by Premier Terauchi to leading political personages.

Resignation of Count Yoshikawa as president of the Privy Council, Viscount Kiyoura being appointed to succeed him.

March 21.—Three-million *yen* fund for soldiers of the Allies reached beyond the million *yen* mark.

On account of severing diplomatic relations with Germany the Pekin Government asked permission of safe-conduct for the German Minister in Pekin while proceeding home by way of Japan and America.

March 22.—Announcement by Department of Agriculture and Commerce of a tremendous increase in demand for Japanese paper in India and Australia. Exports have increased from 40,000 tons in 1915 to more than 100,000 tons this year, and will probably reach 200000 tons before the end of the year.

March 24.—Decision of the Nippon Yusen Kaisha to arm its liners proceeding to Atlantic waters, the Miyazaki Maru being the first one.

March 25.—Warship Asama, which had been abroad and damaged off the American coast, returned to Japan for fuller repairs.

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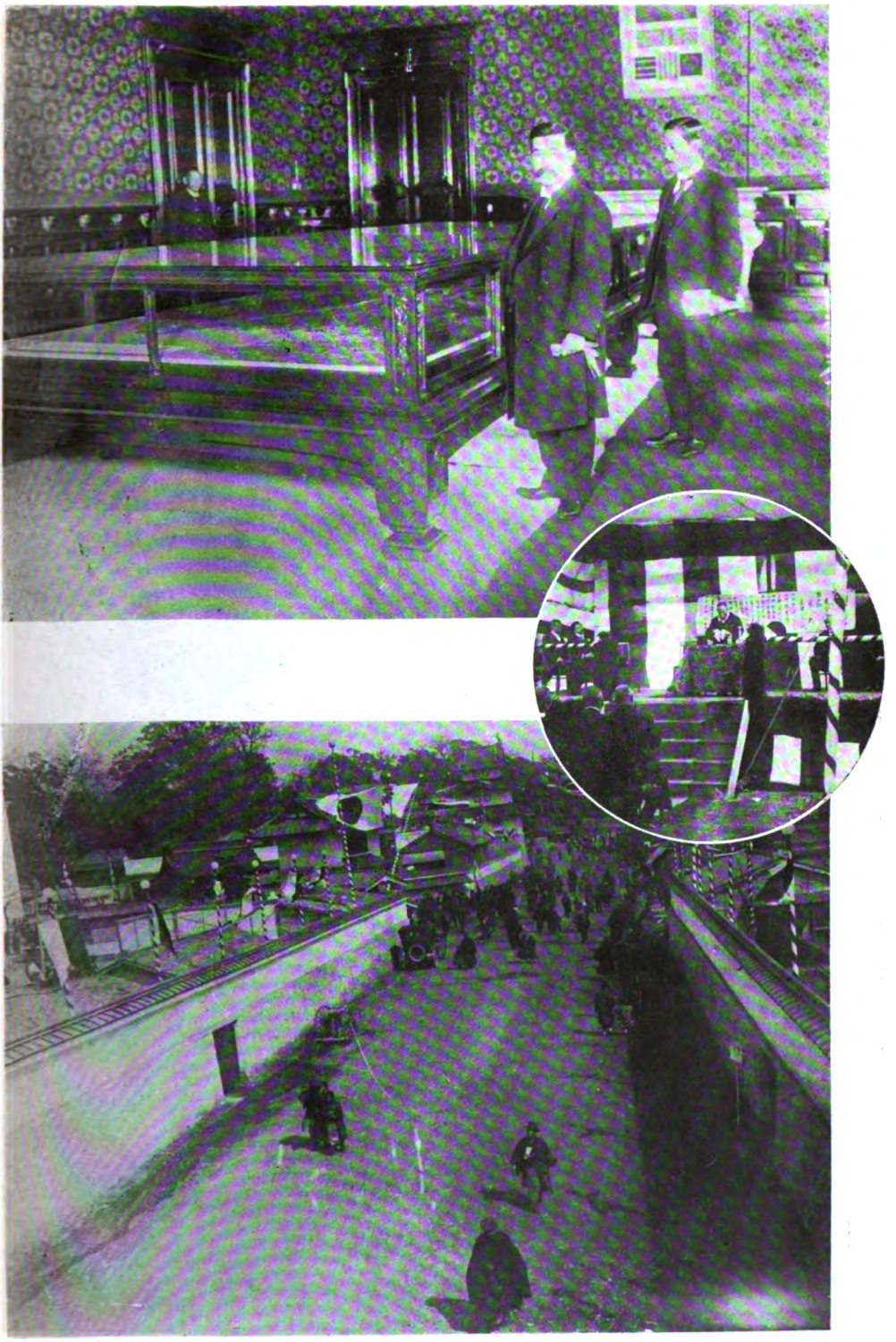

1. TOPOGRAPHICAL MODEL OF TOKYO PREFECTURE PRESENTED TO THE IMPERIAL CROWN PRINCE. 2. OPENING CEREMONY OF THE EXHIBITION CELEBRATING THE JUBILEE OF TOKYO AS THE NATIONAL CAPITAL, WITH ENTRANCE TO THE GROUNDS BELOW

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1. VISCOUNT KIYOURA, NEW VICE-PRESIDENT OF THE IMPERIAL PRIVY COUNCIL 2. MR. WANG TAH-SIEH, SPECIAL ENVOY FROM CHINA TO JAPAN. 3. JAPANESE BANQUET TO THE CHINESE ENVOY

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Direct Appeal to the Throne

The recent decision of the Imperial Privy Council of Japan to grant the right of direct appeal to the Throne marks a distinct advance in the nation's course toward constitutionalism. The presence of his Majesty the Emperor at the meeting agreeing to grant such permission will impress the public all the more with the signifiance of the concession. The Japanese Constitution grants to subjects of the empire the right of appeal to the Throne, with due respect and through the proper channels; but hitherto the Government had made no provision for enabling a subject to act upon this right. Thus left in abeyance, so far as utility goes, it was the same as if nonaxistent. Consequently when a Japanese subject felt that no way of justice remained save by direct appeal to the Throne, he was obliged to resort to *jikiso*, a feudal term meaning personal appeal to the Sovereign, and which in later years has been attempted by throwing letters into the Imperial equipage as it passed, leading to arrest and punishment. The new regulations provide for the establishment of an office under the direction of the Lord Keeper of the Privy Seal who will direct all communications to the Throne. Such appeals will be presented to the Emperor; and if the appeal is concerned with state questions it will be submitted to the Government by his Majesty, and if connected with Court matters, it will be brought to the notice of Minister of the Imperial Household.

Leader of Asia

The *Chuwo* in a recent editorial thinks that the time will eventually come when Japan must be prepared to shoulder responsibility for the affairs of Asia. As time goes on it becomes more and more evident that the fate of Asia involves the fate of Japan. Asia is bound to take a certain attitude and adopt a definite policy toward the inroads of western nations. All Asiatic nations have something in common to guard and preserve; and in this duty the people of Asia need a leader. Who is that leader to be, if not Japan? Certainly Japan must lead the nations of Asia in asserting and maintaining the rights of Asiatics. It is a responsibility that Japanese statesmen should earnestly consider and be prepared to assume with efficiency!

Russian Revolution

Needless to say, the sudden change in the government of Russia created a profound impression in Japan. But the people of this country are not prepared to believe that the Imperial House of Russia will yet be relegated to oblivion. If it be a saying more or less true that the government of a nation is never better

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than the people, then the régime of the Romanoff's cannot be so readily ignored in considering the future of that great empire. China has undergone revolution, but who can say that the government has greatly improved or that the nation is more promising under the new conditions? Thus one is carried back to the fundamental factor in the progress of nations, namely, the state of education and general enlightenment, on which the nature and success of all government depend. It is much easier to change a government than to change a nation; if the public mind be all right the form of government can take care of itself. When governments wilfully suppress the progress of moral and political evolution, revolution may be forced; but conditions are only the most extraordinary when a people are prevented from seeing to their own condition. The fact that the awful cataclysm now ravaging Europe was caused by a few, has created a widespread misgiving as to oligarchical forms of government; and no doubt after this the less representative a government is the less desirable will the nation regard it. The expression of such a sentiment might seem merely innocuous did not such solecisms in government sometimes exist. The most suicidal thing a people can do is assume the false attitude of perpetuating a form of government that does not represent them. Thus national responsibility finally throws itself back on the people. As already affirmed, the people cannot expect their government to be better than themselves. If the government be not efficient or satisfactory the people have only themselves to blame. The habit of venting wrath on ruling houses or on governments may have historical precedent, but it is undoubtedly as irrational as it is wicked. It is a human inclination to lay the blame anywhere except on ourselves: a relic of the animistic conditions from which man has risen, but to which he must never allow himself again to descend.

American Friendship

The *Yomiuri* in commenting on marks of improvement in relations between Japan and the United States, says that Japan may feel safe in depending on the sense of justice and the chivalrous spirit that characterizes the American mind. If the case seem otherwise to many Japanese it must be assumed that there is a misunderstanding somewhere. There is no doubt that the Americans will be quite ready to acknowledge their mistake in regard to Japan, once they become convinced of it. The fact that the anti-Japanese bills recently attempting to find approval in state legislatures in America were withdrawn to avoid offending Japan, shows that at bottom the people of the country are really friendly toward Japan and have no desire at all to be unjust in regard to Japanese. The paper goes on to say that from the time of Commodore Perry's visit down to the rise of the school question in San Francisco there was an increasing degree of friendship between Japan and the United States; and the unrest with regard to Japan which began at that time was further enhanced by questions arising between Japan and China, which created much misgiving in America. The people of the United States looked upon Japan's negotiations with China as an attempt of the strong to bully the weak, and so their sympathy for China bred a feeling of hostility towards Japan. The *Yomiuri* thinks the policy of

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the Okuma cabinet tended still further to create suspicion of Japan in the mind of the American people. The policy of Japan in China is really not one that the United States could reasonably take exception to; but the blundering of the late cabinet made it seem so to many Americans. The disagreeable impression created by the last cabinet will doubtless be removed by the policy of the Terauchi ministry which really represents the proper attitude of Japan toward China. America desires that, like herself, Japan shall evince no aggressive designs towards other countries; and this the Japanese are resolved to do.

German Plots

The Japanese press is almost unanimous in asserting that friendship between America and Japan is too strong ever to be exposed to German attempts to break through it by such plots as that hatched by Herr Zimmerman. It is reaffirmed that Japan is one of the Allies committed to a "no separate peace" agreement and that Japan and America are at one in their attitude toward German attempts at estranging them. Thus the present war has really drawn Japan and the United States closer together and caused them so see a greater identity of interest, more especially in China. The *Yomiuri* thinks the German plot is an indication of increasing mental derangement in official circles in that country; while the *Chugai Shogyo* remarks that an alliance between Germany and Japan would be last possibility conceivable to a Japanese subject. The Japanese cannot forget that Geamany was the real cause of the Russo-Japanese war and has never had any real friendship for Japan. Her present intrigues aiming at creating dissention among the Allies and separating Japan and America must be taken only as one more proof of the increasing hopelessness of conditions in Germany.

Results of the War

In discussing the probable outcome of the war in his recent book entitled "The Rising Generation of the Taisho Era and the Future of Japan," the Hon. I. Tokutomi, editor of the *Kokumin*, says that while the outcome of the war at present seems as uncertain as ever, there is no doubt that Great Britain will remain a first-class power, while Germany may possibly retain that position; and Russia will undoubtedly issue from the conflict much more powerful than Austria and Turkey if not controlling them. The United States will reap the most benefit from the struggle, as, after the war, all the European Powers will long suffer from exhaustion, while America will be wealthier and more energetic than ever. That country is not now behaving in any too modest a manner, and what will happen if in the zenith of her strength she should attempt to act in an overbearing manner after the war? Of course America will never take a hostile attitude toward Japan without reason, but reasons are never wanting when a nation determines on a policy of aggression. Japan can never close her eyes to the fact that America's naval expansion scheme is directed against this country! In this war Japan has made a permanent and formidable enemy of Germany on the one side; and she has America to deal with on the other, while the Anglo-Japanese Alliance cannot be depended upon to assist in case of trouble with the United States. Then again the oriental question at any time may unexpectedly develop aspects disadvantageous to Japan. What preparations has

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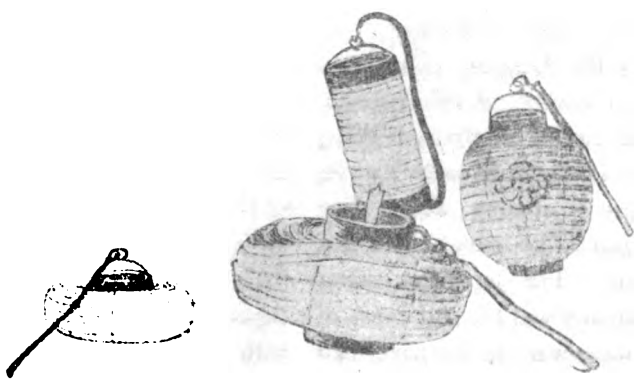
Japan made to meet such a crisis? At present Japan is deficient in the precautions worthy of a strong nation. We are accustomed to say that Great Britain is Japan's Ally; but as regards the Anglo-Japanese Alliance there is some measure of dissatisfaction on both sides. The Japanese regard Britain as the rider and Japan the horse. And the British are opposed to Japan's progress in China! In recent years friendship between Japan and Russia has been growing, but there is no reason to believe that it is sufficiently solid. However, the greatest danger lies on the side of America. Although there is at present nothing to disturb diplomatic relations between the two countries, no one can tell when cause of dispute may arise. We receive visits from emissaries of peace from that country who assure us that anything in the way of conflict between the two peoples is an impossibility; but the Japanese can never forget that all the time this gospel of peace is being dinned into their ears, the Americans are vigorously pushing their naval expansion programme, which is undoubtedly directed against Japan. Are we to heed more the fancies of the pacifists, than the fact of expanding armaments? The future relations of Japan and America have to be watched with the keenest interest. Japan's greatest danger is lest, after the war, she find herself quite isolated!



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WRECKED AEROPLANE IN WHICH LIEUTENANT SAWADA LOST HIS LIFE

ANCESTRAL TABLET (IHAI) USED AT THE FUNERAL OF THE LATE LIEUTENANT SAWADA

FUNERAL OF THE LATE LIEUTENANT SAWADA

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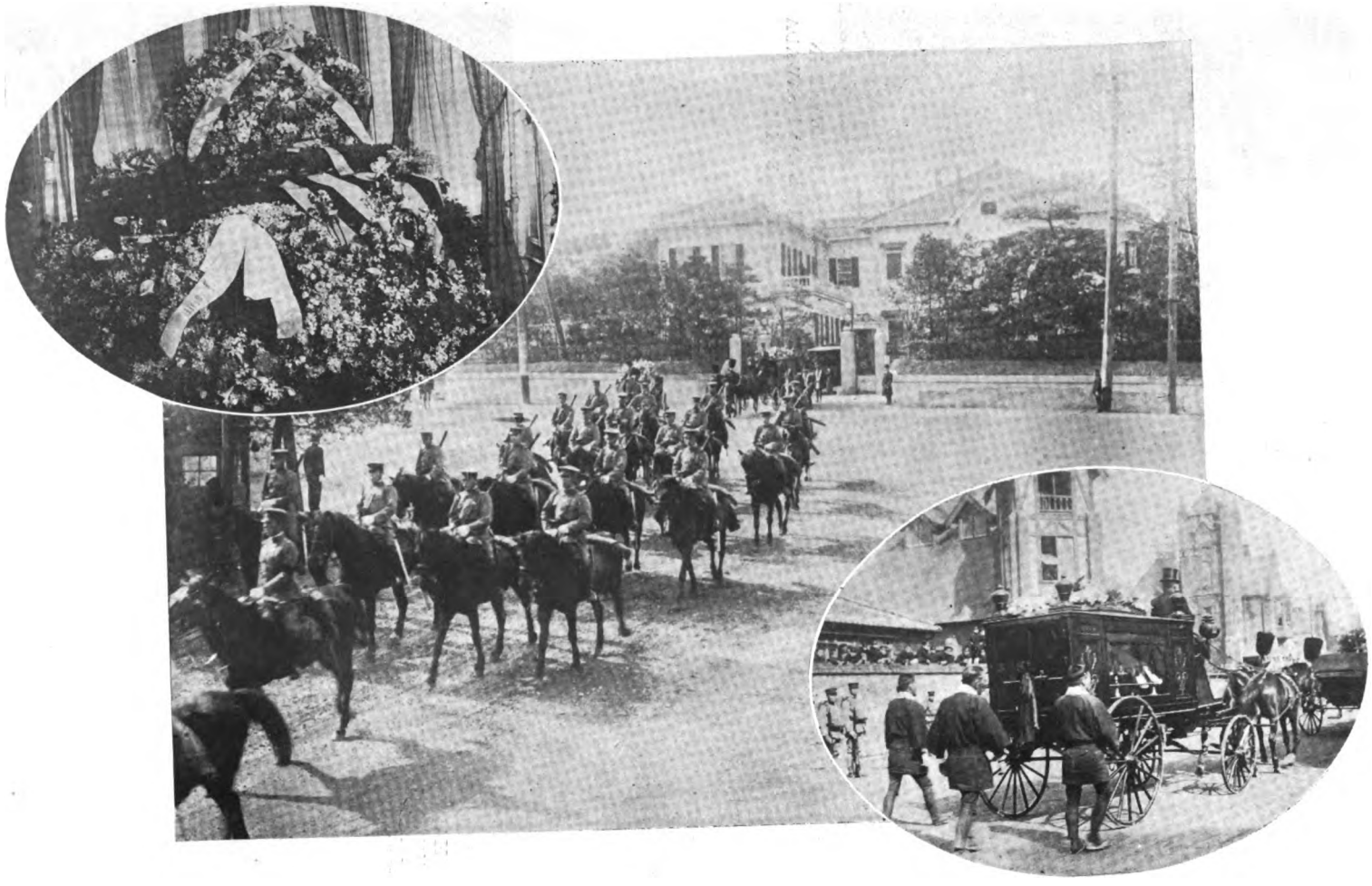

CASKET OF THE LATE AMERICAN AMBASSADOR LYING IN STATE, WITH FUNERAL PROCESSION LEAVING THE EMBASSY, AND ARRIVING AT TRINITY CATHEDRAL

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